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Continues The Sermonizer, Student and Teacher, Preacher's Preacher's Magazine, and Preacher's Illustrator.

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THE BIBLE CHAMPION

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THE ARENA

The Church and the Old Testament

By W. H. Griffith Thomas, D.D., Germantown, Pennsylvania

IN July last, Professor George Jackson, a tutor in the English Methodist Seminary, at Didsbury, Manchester, England, wrote an article in *The British Weekly*, on "The Church and the Old Testament," in which he advocated the Critical view of the Old Testament, and argued that it is the only possible position for the Church today. This article was met by a number of letters on the Conservative side, and I do not think it is wholly due to my belief in the Conservative position that I say the Conservatives did not come off second-best in the argument. But, on August 17, the well-known Professor Peake wrote a long letter in defence of the Critical position, and as this, in my judgment, was so full of misconceptions, fallacies and errors, I felt led to write in reply, pointing out how Professor Peake's positions looked from the Conservative standpoint. Owing to unfortunate delay in transit, my copy of that number of *The British Weekly* was very late in arriving, and now I have heard that the correspondence has already been closed and that, as a result, my letter will not appear. I am, therefore, sending a copy of it to the Editor of THE BIBLE CHAMPION, in order that those who stand for the Conservative position may see what I have said. This seems the more necessary as no reply to Professor Peake appeared before the close of the correspondence.. To those who have read Professor Peake's letter, and that from Professor George Jackson, in the issue of the following week the points of my letter will be at once thoroughly intelligible; but even those who have not seen Professor Peake's arguments will, I believe, be able to gather their substance from what I have said.

To the Editor of The British Weekly:

I have only just been able to read the letter by Professor Peake in your issue of August 17th, for in addition to distance from England, my copy for that week was mysteriously delayed in transit for over a fortnight, the only occasion on which this has happened for a very long time. Under these circumstances, I trust you will allow this letter to appear, even though it is so late, and the correspondenc may have been closed.

Dr. Peake distinguishes between the part tion theory of the Pentateuch and the critic view of the history of the religion of Israe saying that he favors the former, but is n in entire sympathy with the latter. But is possible to separate between the literary ar historical problems in this way? Is it not a fa that it is on the basis of the literary partitio that a very different view of the history is s forth from that which is recorded in the O Testament?

I am of the opinion that it is absolutely im possible to separate these two questions, and t say that the problem is literary and not histo ical, since it is on the basis of literary disse tion that certain historical conclusions ar drawn. Thus, modern criticism would com pel us to accept a complete reconstruction o Jewish history on several points. It gives a entirely different account of the early Jewis religion; of the time of the patriarchs; or th character and work of Moses; of the origin o the Jewish ritual; of the personality and relig ion of David; and of the character and pur pose of prophecy. Even Wellhausen has sai that it is "only in the region of religious anti quities and ideas that the controversy can b brought to a definite issue." For this reaso I maintain that the fundamental issue is his torical and not literary, and that the forme rests on the latter.

A test case is the date of Deuteronomy which is recognized by all schools as the ke to the critical position. The book is eithe substantially Mosaic, or else it is not, and should like to see this subject thoroughly dis cussed by both sides in the form of a debate because I am certain that if the critical posi tion on Deuteronomy is true, everything els naturally follows, while if that position i untenable, the whole critical structure, in cluding the documentary theory and th Priests' Code falls to the ground. Conserva tive scholarship has no difficulty and no hesita tion in challenging Criticism on this point an in regarding it as the key to the entire position

In that fine book by the late Professor Bavinck, of Amsterdam, *"The Philosophy of Revelation,"* he has these words:

"For a time the notion was prevalent that the history and the religion of Israel could be thoroughly explained if the books of the Old Testament were subjected to free criticism and redating like other literature. But when this historical criticism had analyzed and rearranged the books of the Bible, consciously or unconsciously under the influence of the doctrine of evolution,—after all this source-criticism, the problem of the religion of Israel remained still unsolved. Historico-critical investigation had not succeeded in destroying the peculiar and special character of this religion. And yet this was the motive which had given the impulse to this research. What profit was there in the analysis of the sources if Israel itself with its religion remained in the midst of the peoples unexplained?"

No one can read Dr. Peake's works, as I have done, without finding ample evidence of his critical views having made a profound and vital difference in his conception of the Old Testament and of its place and power among us today. Thus in his last book, *"The Nature of Scripture"*, he repudiates the idea that we go to the Bible to learn truth, and he stoutly denies that its main value consists in its being the revelation of truth which we could not otherwise have discovered. I cannot find any satisfactory proof in his book of the uniqueness of Holy Scripture and this lack seems to me to be clearly and closely connected with his critical position.

A journalist writing some years ago in *The Edinburgh Evening News* (believed to be Mr. Hector Macpherson), gave expression to the true view of this matter in the following words:

"The real truth is that the adoption of the Wellhausen view is fatal to the supernaturalism of the Old Testament. In the hands of both Wellhausen and Kuenen, the religion of Israel was deprived of supernaturalism by the simple plan of rearranging the books of the Old Testament so as to bring the religion into harmony with the principle of evolution."

It does not seem to me to be quite fair of Dr. Peake to speak only of "four main documents", unless at the same time he makes it clear that this documentary theory has undergone various modifications at the hands of critical scholars. Not only have we the usually described four documents of J, E, D, P, but there are now said to be at least three sources in J, three in E and P, two in D, to say nothing of a number of editors (R). Not long ago a well-known scholar, Professor Dahse, wrote an article, "Is a Revelation in Pentateuchal Criticism at Hand?", and in it he expressed the opinion that "this source theory has more tender spots than is supposed." Among other points he referred to the Septaugint text, and quoted Dr. H. P. Smith, who edited Samuel, in the International Critical Commentary, to the effect that "the works of Eerdmans, Schlogl, and Wiener, necessitate a careful reexamination of the whole field of textual and literary criticism."

Another illustration of this uncertainty is seen in the story of the Flood, which is said by Criticism to consist of two, if not three, different stories, dating from periods with four hundred years between them, one being about B.C. 850 and the other about B.C. 450. But the Babylonian account gives long portions of a story of a Flood in which the peculiar characteristics of both these supposed authors are found ages before the earliest, B.C. 850. Professor Sayce may well speak of the Genesis record of the Flood as a crucial test of the critical theory.

Professor Peake rightly says that "the main question at issue touches the reconstruction of the history of the religion of Israel." It does, indeed. But I venture to remark that his reference to his own position on this point as "not entirely, by any means" with certain German scholars because he believes they have "tended to underrate the higher element in the early religion of Israel and overrate the revolutionary character of the movement initiated by Amos," is remarkably mild in view of the facts. I wonder, too, what he means by "revolutionary character of the movement initiated by Amos"? Does he imply that monotheism was only initiated then? Is this the "revolutionary character"? If so, and I cannot think of anything else, he has certainly never faced and set aside by more convincing arguments the positions maintained by the late Professor Robertson in his book which has never yet been answered, *"The Early Religion of Israel"*. Dr. Peake quotes Sellin as essentially on the critical side, and yet these are Sellin's words:

"I believe it would be timely for the masters of the Wellhausen school to revise once for all their old copy-books and text-books and to admit this proposition; against the Mosaic religion of the Decalogue and the Book of the Covenant no reasonable ground can be discovered."

The same general view is held by Dr. Burney, who argued some years ago, in the strongest way, for the Mosaic character and date of the Ten Commandments (*Journal of Theolog-*

ical Studies, April, 1909). The sequel to this contention is decidedly interesting and significant, for *The Expository Times,* in commenting on Dr. Burney's articles, used these remarkable words:

"If the Decalogue can be shown to come from Moses, or from the age of Moses, the present critical position on the early religion of Israel will have to be abandoned."

But even as to the documentary partition which Dr. Peake accepts, I hold that it by no means is proved as yet. Eerdmans has said:

"Personally I am convinced that the critics are on the wrong track and that we shall never be able to explain the composite character of the Hexateuch if we do not sway with the Jehovistic, Elohistic and Priestly works and the numerous younger Jehovistic, Elohistic, and Priestly writers."

Proof of this position is abundantly evident in that fine book by Mr. Finn, *"The Unity of the Pentateuch";* and in *The Expositor* for December, 1913, Professor A. C. Welch, writing on the present position of Old Testament criticism, made some admissions about Wellhausen which were as significant as they were encouraging to conservative scholarship. He speaks of certain elements being "ruled out", of certain factors being ignored, "sometimes with an uneasy conscience", of some passages being regarded as "inconvenient to the theory", of others "being watered down or explained away", and of "painfully arbitrary treatment of the text." Surely a critical position of which these things can be said is scarcely so secure as Dr. Peake would have us believe. And Professor Welch seems to have gone still further during the last eight years, for, in a lecture delivered a few months ago, he admitted that three positions, which modern criticism regards as most assured, are incapable of being substantiated because, he said, the critical theory has failed to apply its own principles:

"It had not been fully alive to historical conditions. In other words, like the Germans in war, it had framed inelastic, rigid theory which it had imposed upon the free movement of history, and in particular it had failed to recognize that in religious matters humanity did not advance like a drilled army along the high-road."

Let me add that a well-known scholar wrote some time ago to a friend of mine and used these words:

"I was never quite satisfied with the Wellhausen hypothesis (not even when I was editing———for Haupt's Rainbow Bible); and since that time my faith has been further shaken by additional researches in the wider field of Pentateuchal Criticism."

In an article written four or five years ag on "German Critics and the Hebrew Bible' Mr. Weir, of Glasgow University, maintair that the whole of recent Old Testament crit cism "is founded on an entire misconception to what the aims and methods of the Semit writers were." He says it is impossible to di tinguish one prose writer from another by h style, especially because there is no prose styl in ancient Hebrew to enable a writer to d this. Further, that the one fatal defect whic lies at the root of the entire critical positio is that in ninety-nine cases out of a hundre the critic has been trained in the classical trad tion of ancient Greece and Rome, or in th study of the literature of some people of Arya race, while of Eastern peoples and their litera tures he has no first-hand knowledge.

"If there were nothing else to condemn the mod ern criticism of the old Hebrew literature, i would be enough that no one who has been brough up, or who has lived long in the East, is a critic.

But most significant of all, Mr. Weir in sists that the whole of modern criticism of th Old Testament "rests in theory upon the doc trine of Evolution, and the doctrine of Evolu tion does not apply in the East". In view o these statements, conservative scholarship i amply justified in maintaining that the docu mentary theory of the Pentateuch is by n means proved; but that, on the contrary, it i essentially unscholarly and impossible whe judged either from the literary or from th historical standpoint.

Further, I would raise this question: eve if the Pentateuch consists of composite docu ments, it does not follow that it need be date later than the time of Moses. Although w admit to the full the existence of literary strata, and even of different authors, it woul be no argument for putting the earliest docu ment as late as the ninth century. Dr. Kyl in his book, "The Problem of the Pentateuch" has put forth a theory which deserves more at tention from critical scholars than it has hith erto received, and although, of course, it ma rightly be argued that he has not absolutel proved his position, at least the book show that the question is still open. The real prob lem after all is as to the trustworthiness of th Pentateuch as a historical record, and as Divine revelation.

Professor Peake makes much of the larg number of scholars and scholarly books on th critical side, and he bases on these a challeng

to the conservatives. It is possible to recognize fully all the critical works he mentions, as of course I do most readily, and yet to maintain that his conclusion that the critical view is true does not follow. He apparently fails to realize that there is nothing new or really original in English or Scottish or American critical scholarship; everything coming from these sources being either adopted or adapted from Germany. And so his long list of works adds very little to the strength of his position. Nor are numbers everything, especially when it is remembered that in several cases institutions which were founded by loyal conservatives have been captured by men of the critical school, and are now teaching the very opposite of that for which they were founded. As Mr. Sherwin Smith well points out, conservative scholarship has had little or no chance of making itself felt in our universities and colleges for a good, long time, and if anyone representing the conservative school should endeavor to obtain an appointment in one of these institutions, he would stand practically no chance in the face of the strong feeling against his position. An Oxford undergraduate once asked his tutor what he had read on the other side, to which the man replied, "There is no other side".

It is this spirit and attitude that goes far to explain the paucity of scholarly books on the conservative side; but there are, nevertheless, several books which have not been faced by criticism, including works by Orr, Kyle, Robertson, Finn, Baxter, Dahse, and Wiener. Why have these books never been answered? They are scholarly and able, on any showing, and certainly their authors as well as the treatment deserve attention. I do not hesitate to say that the explanation is that they are unanswerable. There is, as *The Church Quarterly Review* recently said, a tendency to regard the critical position as so firmly established that the conservative school is unworthy of notice, and it is now well known that, as Dr. Witton Davies, a pupil of Wellhausen, said in an obituary notice:

> "Wellhausen in Old Testament matters remained in the position reached at Greifswald in the seventies to the end of his life. He refused, as I can testify from personal knowledge, to read books which attacked his position or which sought to reconstruct the text and history of the Old Testament on lines not his own."

But, notwithstanding all this, like the well-known ghost, the Conservative position will not "down".

Into the controversy on Daniel, between Professor Peake and the Rev. John Thomas, I need not enter, except to say that the statement by the writer of Daniel in Peake's Commentary, that "no reputable scholar now holds that the book was written by Daniel", quite ignores the work of Professor Robert Dick Wilson, of Princeton, who will not only be found "reputable", but a scholar who has to be reckoned with in his championship of the orthodox view of Daniel.

Professor George Jackson, in his letter in your issue of August 24th, asks whether we are to believe that Biblical scholarship for nearly a hundred years has brought forth nothing after its vast and patient toil. The answer, of course, is obvious, that we all gladly recognize the reality of this toil, and continually profit by much of the result, but it does not follow that all the conclusions are to be accepted even though there is "unmistakable agreement". Professor Jackson speaks of Hastings' Dictionary of the Bible as registering with general accuracy the judgment of conservative critical scholarship today. But if he thinks that the conclusions of Hastings' Dictionary are among the "assured results", he is very widely mistaken.

Professor Jackson fails to see the extent to which Professor Welch's view will carry him. Dr. Welch, while criticizing almost ruthlessly the Wellhausen theory, says that "any new theory which is to take its place must be based on the same historical principles and cannot go back to the old attitude towards Israel's religion." It is curious, after all these years of the dominance of the Wellhausen theory. that Professor Welch sets it aside and contemplates the possibility of some new theory. But Wellhausen's theory has hitherto held and still holds the field, and it is puzzling that Professor Welch should speak of the new theory as to be "based on the same historical principles", while in his lecture, last October, in Edinburgh, (as quoted above) he criticised the Wellhausen theory because it had failed to apply its own principles. Until, therefore, we are permitted to see what this new theory will be, we maintain that the only valid alternative to the Wellhausen position is the essentially Mosaic character and date of the Pentateuch. There is no middle path.

Professor Jackson asks what textbooks he can recommend for the guidance of his students. I wonder whether he has ever recommended to them Raven's Introduction to the Old Testament, or Spencer's book. Either of

these would provide his students with some useful material even though they would find it opposed to their lecturer's teaching.

He says that "never before has the Old Testament been so intelligible, so readable, so 'preachable', as it has become through critical scholarship." Strangely, I feel just the opposite, for the more I read of critical books, moderate or extreme the less intelligible, readable, and "preachable" the Old Testament becomes. Perhaps this is due to the fact that Professor Jackson's view of inspiration differs from mine.

To me, inspiration involves at least historical trustworthiness. When it is said over thirty times in Leviticus that "the Lord spake to Moses", I am old-fashioned enough to believe that the words are true. When the people of Israel asked Ezra to "bring the Book of the Law of Moses which the Lord had commanded to Israel" (Neh. 8:1), if this was the entire Pentateuch they were obviously acquainted with it, and so the critical position is untenable, but if it was only the Priests' Code, then it was not the book they asked for, and they were deceived by Ezra, though he is described as a good man (Ezra 7:10). Here, again, I am simple enough to believe that the text says what it means and means what it says.

So also when Dr. Driver speaks of the patriarchal narratives as containing a nucleus of truth surrounded with a halo of fiction, I naturally want to know how I can distinguish between the former and the latter. I prefer Konig's position on this.

Further, I cannot reconcile my view of inspiration as involving historical trustworthiness with several of the statements in Peake's Commentary. About Genesis we are told of "internal inconsistencies" and "intrinsic incredibilities". Joshua is said to be "a medley of contradictory narratives, most of which are unhistorical." In the New Testament the Commentary informs us that the author makes a mistake in Acts 5:34, and of Acts 9:25, "It seems unlikely that he preached to the Jews what he is said to have done." I cannot reconcile, with my conception of God's character, anything which is untrue to fact, still less, anything that misrepresents Him.

If, for instance, severe judgments are ascribed to Him that He did not inflict, and wonderful mercies that He never bestowed, is it possible to harmonize these with the plain dictates of truth? If God's recorded dealings with Nebuchadnezzar and Belshazzar never happened, if the three men never came out unharmed from the fiery furnace, or Daniel from the den of lions, surely it is impossible to associate such marvels with God and describe Him as doing what He never did do. To me these words of Dr. Joseph Parker carry their own convincing truth:

"If the Bible is wrong in history, what guarantee is there that it is right in morals?

If the Bible is not a reliable guide in facts, how do we know that it is a trustworthy guide in doctrine?"

With reference to Mr. Ferguson's letter, I hope he does not think he has answered Dr. Campbell Morgan's or my request for "assured results", because he has really done nothing of the kind. Everyone is aware that we know immensely more than our grandfathers in regard to Old Testament times, but we do not therefore argue that the Old Testament books consist of materials with "greatly varying degrees of knowledge and inspiration." Something far more definite than this must be adduced before the request for assured results can be answered. Meanwhile, perhaps, Mr. Ferguson may be interested to know that a leading critical scholar was once asked by a clergyman to tell him definitely the assured results, and he replied:

"Well, to be frank with you, the higher criticism has really only settled three things:-

1, the composite nature of the Pentateuch;
2, the dual authorship of Isaiah;
3, the Maccabean dating of Daniel.

But even these are by no means "assured."

Now Mr. Editor, with your kind permission I will make some quotations from *The British Weekly*, written by yourself, not at all as claiming that you are on our side, but simply as expressing what we conservatives feel to be true. When William Sharp died, and it was first broached that the books of Fiona Macleod were by him, you said that if this could be proved we might believe anything in regard to the literary composition of the Old Testament. As you know, it has been proved beyond question that Sharp was the author of works entirely different from those issued under his name, and in *The British Weekly* for August 8, 1921, you used these words on a similar subject of literary criticism:

"It is past dispute that English criticism is unable, as a rule, to assign authorship to an anonymous contemporary book. It is unable to distinguish between the work of two collaborators. It is unable, in short, to perform any of those achievements which are believed possible when the Scriptures are handled."

On another occasion, there was a review in *The British Weekly* of a well-known book by a leading critical scholar (which I need not name), and these were your words about his treatment of Archeology:

"We will venture to suggest, however, that the evidence of archaeology is too lightly disposed of. The triumph may be more apparent than real. The significant fact is that the great firsthand archeologists, as a rule, do not trust the Higher Criticism. This means a great deal more than can be put on paper to account for their doubt. It means that they are living in an atmosphere where arguments that flourish outside do not thrive."

With regard to the use of the Old Testament in spiritual life and work, you said this:

"It is not possible for ordinary minds to follow the patient and intricate processes of historical criticism . . . in speaking to the people the preacher must take the Old Testament as it stands, or leave it alone."

Very readily and heartily I recognize that many of our British and American Higher Critics are firm believers in a Divine revelation. But it is impossible not to feel the force of the words of the late Dr. Green, of Princeton, when he said:

"They who have themselves been thoroughly grounded in the Christian faith, may, by a happy inconsistency, hold fast their old convictions, while admitting principles, methods and conclusions that are logically at war with them. But who can be surprised if others shall with stricter logic carry what has been thus commended to them to its legitimate conclusion?"

The greatest danger, I contend, really comes from those who accept the general critical position while believing in the Deity of Christ and the miraculous of the New Testament, for, as Orr pointed out years ago, it is impossible to fit the supernatural into a Wellhausen framework.

Several years ago a certain Baptist Congress was held in Detroit, when papers of various views were read. Dr. Howard Osgood, of the Rochester Theological Seminary, and a member of the company of the Old Testament Revision, was present at one of the sessions, and was invited to take part in the discussion. When he arose he said he desired to make no mistake about their views, and reading five or six propositions about the Bible and its teachings, he asked if these correctly represented their position. Being assured (I think by President Harper, of Chicago) that they did, he held up a book and told his hearers that the propositions he had read were extracts from Paine's *Age of Reason*. Consternation reigned for a time in the Congress, and earnest appeals and efforts were made to keep the incident out of the newspapers. It is scarcely to be wondered at that on an anniversary celebration of Paine's death, several years ago, the President of the Brooklyn Philosophical Society, said in his address, "See how things change. Professor Briggs stands today much where Paine stood. The only difference is that Paine was a century before him."

In conclusion I will only say that a careful reading of the letters by Professor Peake and Dr. Jackson has confirmed me in my conviction both of the untenableness of their position, and also of the essential truth of the conservative view. Those who think that criticism has been victorious need have no fear or even the slightest concern, because on historical grounds and by reason of spiritual results, the position is impossible. One of the strongest proofs is that Higher Criticism is not found associated with soul-winning, or with evangelistic effort for the lost, for as Mr. Chadwick pertinently said some years ago: "German theology is not much use in a revival." When I was in China, two years ago, I was told of a missionary, at the close of a discussion on the Bible, expressing his opinion that when the battle cry is over, and all the smoke of the fighting cleared away, if the books of the Bible could speak, they would say to us what St. Paul said to the jailer, "Do thyself no harm, for *we are all here.*"

* * *

Too many of our institutions of learning are emitting the waters of infidelity in the thinking of their graduates. The proportion of students is too large who come out in worse condition morally and spiritually than they went in. There must be something wrong at the source; there must be a sow in the spring. There are many in position to help put the sow out of the spring if there were sufficient light for them to see that the stream was muddy. One way of bringing relief on a small scale is to supply some springs in which there is no sow; springs that are fenced against her. But the better way, instead of fencing the springs, is to fence the sow! But this is looking rather far ahead. Jut now the emergent demand is to drive the sow out of the spring.

Evolutionary critcism, directing its shaft at the Biblical account of creation and, consequently, at the doctrine of sin and atonement and the Deity of Christ, is rampant even in the science classes of some of the high schools, where some of, these teachers have become twenty-two calibre theologians.--*Way of Faith.*

The Blessings of the Nation

By Edwin Whittier Caswell, D.D., Middletown, Delaware

THE one hundred millions of people in the American Republic should respond loyally and gladly to the call of the President of the United States, and to the Governors of the States, requesting the observance of Thanksgiving Day.

May we not, as a nation, first express our thankfulness to the Almighty for the richness and vastness of our domain? Was not this continent held back by divine Providence for ages, waiting for the coming of the persecuted Puritan Pilgrims, who introduced a language now become world-wide, who promulgated the principles of liberty and equality now prevailing among many of the nations of the old world?

No people ever received a richer inheritance than was bequeathed to us on this continent. We have an abundance of the five great staples necessary to the prosperity of a great nation—grain for food, cotton for clothes, coal for fuel, gold for currency and iron and timber for building. An Englishman once said to an American, "Have you any coal beds in your country?" He replied, "If you will bring your little island over here and drop it into our coal beds you will never find it again."

A Kentuckian, after hearing a Briton describe how the sun never sets on England's possessions, exclaimed, "America is bounded on the east by the rising sun, on the north by the aurora borealis, on the west by the procession of the equinoxes, and on the south by the day of judgment." The Kentuckian did not mean to exaggerate, but he was thrilled with the grandeur of the mightiest country on the face of the earth—"a land whose stones are iron and out of whose hills thou mayst dig brass."

The happiness of the husbandman has been very marked the past year. The blossoms have been on the trees, fruit on the vines, the fields have yielded their meat, the herd are in the stall, and the flocks have not been cut off from the fold. The value of the harvests is billions of dollars. We can gain but little idea of the magnitude of such dimensions. The hundred millions of gold mined is infinitesimal compared to the productions of the soil.

Spiritual mercies tower infinitely above the temporal. A multitude have accepted redemption through Christ in all parts of the world during the past year, and the pentecostal bapt tism has been received, not on one day, bu during the three hundred and sixty-five day of the year.

Reformatory efforts have been more success ful than ever before. Intemperance, the colos sal crime of the ages, "the sum of all villain ies," is going down before the moral forces o churches and nations. A million voices call u to come to the rescue. Wonderful has beer the progress of prohibition the past year, an more wonderful victories await us. Othe great evils are being met in the true American spirit—evils of ignorance, evils of graft an corruption, social sins and the tyranny of mon opolies.

We are truly living in a period of the great est human progress—"the hobbies of to-day ar the swift horses of to-morrow." Reformers maligned and persecuted to-day, are the flatt tered and feted heroes of to-morrow. They stood the jeers until they received the cheers of all mankind. We must remember, for our encouragement, how slow has been the prog ress of truth, in morals as well as in science and how sudden has been the final triumph The earth waited ages in preparation for the coming of man. Our own continent waited during the busy march of centuries for the eye of the God-appointed discoverer. A long line of scientists and philosophers appeared before the marvels of steam, electricity and aviation were revealed.

Shall we give up the struggle for moral and religious triumphs because the night has been long and dark? Let us remember—

"He always wins who sides with God."

Truth, though often obscured, never goes backward.

"The eternal years of God are hers."

The world knows that the hope of Columbus grew darker till the borders of a new world gladdened his vision. The sky of the Puritans grew blacker till they stood on Plymouth Rock. The wild storm of the Revolution became fiercer till Yorktown surprised the world. The gloom of slavery hung like a pall over the land, while the sun of freedom was waiting for the morning, which Abraham Lincoln ushered in. The hope of the early Church was blotted out amid the darkness of the crucifixion, but after that night came the sunrise of the world.

Surface waves that come and go, rise and fall, have no effect upon the majestic movements of the ocean's tides. So the tides of divine purposes roll onward, unaffected by the temporary opposition of men and devils. Heroic reformers, like Luther, Knox, Wesley and Moody, with the eye of faith piercing through the surface billows, have beheld the steady, onward flow of God's almighty power. They saw the tides rising higher and higher, and, one day, the world will behold "the whole earth filled with the knowledge of God, as the waters cover the sea." It will be well for the American nation to remember that what is morally wrong cannot be politically right; that what is wrong for the individual is wrong for the combination of individuals into trusts, and that penalty surely follows wrongs and oppression. Doomsday comes to falsehood and injustice, whether it be perpetrated by individuals, nations or combinations. If we deny God He will deny us, but if we practice the motto on our coin, "In God we trust," then will the divine Word become true of the great American nation, "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his inheritance."

And last, but not least, this nation has great cause for thankfulness for the harmony and affection that generally is found in the family relation. As a rule, children love and respect and obey their parents, and wives love and honor their husbands and husbands their wives. "Love is the fulfilling of the law." Without it the family relation loses its strongest hold upon society and the public its only safeguard. Love is divine. Its influence sweetens life and smoothes the furrows of care which Father Time so ruthlessly plows in the most pleasing visage. As the poet says:

"A kiss of greeting is sweet and rare
After the toil of the day,
And it smooths the furrows plowed by care,
The lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, 'You are kind;
I love you, my dear,' each night;
But it sends a thrill through the heart, I find,
For love is tender and love is blind
As we climb life's rugged height."

The Reasonableness of Christian Faith

By William Harrison, D.D., Moncton, New Brunswick, Canada

AMONG rationalistic and skeptical schools it has been quite the fashion to ignore, if not to hold up to ridicule the office and ministry of the faith faculty, occupying as it does so vital a place in the Christian system, and even at present there are some influential pens which would belittle this principle when its far-reaching power in matters of the Christian religion is emphatically demanded in various important directions. And yet, it is quite arresting to notice on a careful examination of the theories and speculations, so loudly proclaimed by the scientists and others of today, that we find a reliance on unseen, undemonstrated, and unprovable hypothesis is absolutely essential to all progress in the various realms into which science finds its proper sphere, that without "faith" every attempted solution and explanation of life, and of the universe, in which a certain class of men pride themselves, would tumble to pieces and like some vanished dream, leave not a wreck behind. Strange and paradoxical as it may seem the distinguished leaders of modern negation are compelled to live and work by faith, and without this principle many of their loudly boasted positions would be inconceivable, and many of their real achievements in the realm of matter and of mind would have been utterly impossible.

Let us notice the important function which the anti-biblical writers assign to the principle of faith in their own researches, which, when applied to theological subjects, they so often repudiate and disclaim. It is well known that Christianity has been not infrequently treated with a sneer because it demands faith in its teachings and claims, without furnishing at the same time certain tangible and irresistible demonstrated proofs.

An un-christian scientist, not far distant, demanded on the part of the New Testament religion, evidences and proofs capable of demonstration of the most severe and mechanical character. Changes, however, have swept over this class of thinkers, and under particular, given circumstances they admit and demand a faith strikingly similar to that required by the Christian system, only in many instances far more extraordinary than the most earnest Christian believer claims to possess. The pres-

ent age is one which, in scientific circles, is distinguished by a widespread belief in dogmas which lie in the realm of imagination, or faith, and in the very nature of things incapable of actual proof or demonstration. Nearly all the popular theories of life, matter, atoms, organisms, force, mind and the universe, as propounded by the high-priests of physical investigation are built upon assumptions and hypotheses which hitherto have positively and admittedly been denied the evidence of actual proof. Professor Huxley speaks of his "philosophic faith" as playing an important part in the investigations in which he was for many years actively engaged. "Belief," he says, "in the scientific sense of the word, *is a serious matter,* and needs strong foundations". He believed that living protoplasm was evolved "from non-living matter," and that it was "endowed" with the power of determining the formation of new protoplasm. This theory or *assumption* requires what he was pleased to call "philosophic faith." Whatever may be said as to the proved and now widely admitted absurdity of the claim that life came originally from non-living matter, the statement demonstrates very clearly the necessity of belief in the unprovable as the very basis of the so-called evolutionist system, advocated by many men around whose names no little fame has gathered. Darwin once declared the great necessity and value of faith in the unseen forces of nature in the following words: "I am a firm believer in the theory that without speculation, or faith, there is no good or original observation." The late Professor Pierce in his "Ideality in the Physical Sciences," has remarked that "Kepler was moved in his discoveries by an exalted faith anterior and superior to all science in the existence of intimate relations between the constitution of man's mind and that of God's firmament," and that such faith is at the root of the "prophetic inspiration of the geometrics which the progress of observation verifies." Professor Morse, while acknowledging the mystery of life and expressing a hope that it may yet be solved says: "But whether or not a true faith in science knows no bounds in search for truth." Professor Tyndall believed in an ether, which he had never seen, or weighed, or touched in any form, yet upon this unseen intangible element he built much, and in his Belfast address in 1873 he said: "I prolong my *vision* backward, across the *boundary line of experimental evidence,* and discover in matter the promise and potency of every form of life." *"By that vision of the mind* which authoritatively supplements the vision of the eye," he sees the cosmic vapor gradually cooling, and continually as it "cooled into a molten mass," in which were found, not alone the exquisite and wonderful mechanism of the human body, but the human mind itself, emotion, intellect, will, and all their phenomena." "The strength of the doctrine," he says, *"lies not in the experimental demonstration,* (for the subject he remarks, is hardly accessible to this) but in its general harmony with science." And again, concluding a striking passage, Professor Tyndall says: "How are the hidden things of the universe to be revealed? How, for example, are we to lay hold of the physical basis of light. Since, like that of life itself it lies *entirely* outside the domain of the senses. Now philosophers may be right in affirming that we cannot transcend experience. We are, however, gifted with the power of imagination, and by this power we can lighten the darkness which surrounds."

Here, we ask, if the Christian message in anyone of its aspects or demands places a greater strain on our capacity of belief than the extraordinary positions enumerated in this address of 1873? Men turn away from the unprovable in the usual sense of this word in revelation, but readily accept the unprovable in their speculations in scientific investigation, and apparently have little intellectual difficulty in believing in theories for which the evidence is exceedingly inadequate. It is now admitted by many leading scientists today that Professor Tyndall's theory of the origin of life is entirely inadequate. The importance of the faith faculty and its functions is, however, acknowledged by such statements of Professor Tyndall's and that is the point now under discussion. John Stuart Mill, in his "Utilitarianism" recognizes the fact that "many of the great questions of life are not capable of proof in the ordinary and popular meaning of the term." "Questions of ultimate ends are not amenable to direct proof." Buckle, in his "History of Civilization," has shown that the scientists of the seventeenth century, by allowing their *scientific imagination, or faith* to push its enquiries and investigations into the realm of the unseen *and rising above the visible world of sense* laid the foundations of great discoveries and movements, the effects of which remain and are felt to this day, and he says: "It is the duty of physical philosophers, to themselves, their pursuits and to society, to cultivate the imagination." In the discoveries won by the distinguished scientists of the past

—Copernicus, Kepler, Newton, Harvey, Hayghens, Locke, Franklin, Dalton, Faraday, and a long list of others—it is a fact which cannot be denied, that in their "prophetic assumptions" or faith, they found the instrument and inspiration of their greatest triumphs and demonstrated to all coming time that to refuse credence in some things which refuse by their very nature to submit to actual experiment, would arrest all grand progressive developments in the physical and mental worlds, in a manner the most striking and complete.

Is there not in the "imaginative faculty" this "vision of the soul or mind," and "philosophic faith" now recognized as of such importance in all scientific and philosophical investigations, a powerful vindication (no matter how unwillingly and undesignedly it may come) of the reasonableness of faith's vital mission in Christianity and an overwhelming refutation of the demand of skepticism, which has so often declared that that which "cannot be demonstrated and proved in the common meaning of those words, ought not to be believed?" So it has become clearer than ever, that without faith it is impossible not only to please God, but alike to please man, and to enter the kingdoms of matter or of mind so as to understand those kingdoms and make them ours. When faith is required by the Christian revelation as a positive and unchanging condition of receiving its benefits, it is no extraordinary demand, but a requirement which is imperative in all the realms with which we have to do. With evidences substantial and convincing the Gospel message comes to men everywhere and lovingly and graciously submits to the believing soul its saving provisions for a clear experimental verification more satisfying and convincing to the soul of reason than scientific demands which have so often failed, yes so utterly failed to supply for many of its unproved conclusions.

Higher Criticism *vs.* Christ and the Bible

By the Reverend B. A. Disney, East Chattanooga, Tennessee

WHITHER are we hastening? Paul foretold the things which are now taking place in his letters to the Thessalonians and to Timothy, and we shall do well to take heed. That we may see the terrible precipice toward which we are hastening, I shall quote from four leading authors:

No. 1.

"In the Old Testament discussion the higher critics have won the day, and there is very general agreement now among all authorities that the Law in its present form is a comparatively late production in Jewish literature, and that many different sources or documents are to be distinguished in its composition, and that it is Mosaic only in remote origin or inspiration; and in certain circles the feeling seems to be prevalent that what has happened in the Old Testament has happened in the New Testament . . . that the belief in the Johannine authorship of the fourth Gospel has been shattered as clearly and as completely as the belief in the Mosaic authorship of the Pentateuch."

No. 2.

"I propose to talk a little about what is called the Pentateuch, a book, or a collection ol books, said to have been written by Moses. And right here, in the commencement, let me say that Moses never wrote one word of the Pentateuch —not one word was written until he had been dust and ashes for hundreds of years . . . They say that the book is inspired . . . The real question is: In the light of science, in the light of the brain and heart of the nineteenth century, is the book true? . . . I should warn you of the consequences of laughing at any story in the Holy Bible . . . You see all these things were written hundreds of years afterward, and the priests . . . dated the laws back . . . God told the Israelites to overrun that country, and kill every man, woman and child."

No. 3.

"The Jews say, that their word of God was given by God to Moses, face to face, the Christians say, that their word of God came by divine inspiration. . .

When also I am told that a woman, called the Virgin Mary, said . . . that she was with child [by the Holy Ghost], and that her betrothed husband, Joseph, said that an angel told him so, I have a right to believe them or not . . . Nothing that is here said can apply even with the most distant disrespect, to the real character of Jesus Christ. He was a virtuous and amiable man. The morality that he preached and practiced was of the most benevolent kind. . . . Jesus Christ wrote no account of himself, of his birth, parentage, or anything else; not a line of what is called the New Testament is of his own writing. The history of him is altogether the work of other people. . . . The story [of Christ's resurrection], so far as related to the supernatural part, has every mark of fraud and imposition stamped upon the face of it. . . . Why it [the Book of Genesis] has been called the Mosaic account of the creation, I am at a loss to conceive. Moses I believe, was too good a judge of such subjects to put his name to that account. . . . There is no affirmative evidence, that Moses was the author of those books [the Pentateuch]; and that he is the author, is altogether an unfounded opinion, got abroad nobody knows how . . . Could we permit ourselves to suppose that the Almighty would distinguish any nation of people by the name of *His chosen people,* we must suppose that people to have been an example to all the rest of the world of the purest piety and humanity, and not such a nation of ruffians and cutthroats as the ancient Jews were; a people who, corrupted by and copying after such monsters and imposters as Moses and Aaron, Joshua, Samuel, and David, had distinguished themselves above all others on the face of the known earth for barbarity and wickedness."

No. 4.

"I do have interest in getting people away from the impossible, infallible, theory of inspiration, and in leading them to test all religious truth by the essential spirit and teaching in Jesus. Contradictions in statement of facts are of minor consequence when compared with the moral contradictions so often occurring even within the Old Testament, and particularly between the Old Testament and the New . . . Even if all these could be explained, and many others easily found, we have far more serious differences in moral standards. In the Samuel passage Jehovah moves David to number the people. Then he deliberately sends three days of plague and kills 70,000. This is not the loving Father as Jesus reveals Him. Hatred and vengence are praised and practiced in the Old Testament, while Jesus teaches just the opposite. "An eye for an eye, and a tooth for a tooth" are repudiated by Jesus. Hatred of enemies He met with "Love your enemies." There isn't a word of disapproval of poligamy; no word of rebuke to Abraham for his lies to Pharaoh and Abimelech. A God who directly sends a flood to drown all of the people, men, women and children, except Noah and his household, who smites and kills Uzziah for attempting to steady the ark, who commands his people to slay all the inhabitants of Canaan, men, women, and children, who is said to command sacrifices when Jeremiah 7:22, Hosea 6:6, Isaiah 1:11-20, indicate the opposite:—all these, and much more of the same kind, it is impossible to square with the words of Jesus. There is no escaping the fact that to accept many things in our Old Testament compels us to contradict Jesus and deny his supremacy."

Now, who are these authors? One would think, from the complete harmony of their statements, that one brain and hand had written the whole, or, that they had agreed together to prove that the Pentateuch is a "fraud" and that the whole Bible is so full of "moral contradictions" and representations of Jehovah as being a God both unkind and cruel as to "shatter" "belief" in every part of it.

In reply to these bold statements, for they are assertions rather than arguments, we remark,

I. We do find more than "a word of disapproval of polygamy in the Old Testament." "The Law" says, "Thou shalt not commit adultery" Ex. 20:14; and, "Neither shall he multiply wives to himself," Deut. 17:17. And when God created man He created but one woman for him, and when he married them he said: "Therefore shall a man leave his father and his mother, and shall cleave un-

to his wife (not wives): and they shall be one flesh." Gen. 2:24. Our Saviour tells us this was so "from the beginning," and, in commenting on Ex. 10:14, he says, "That whosoever looketh on a woman to lust after her," that is, any other than his own wife, committeth adultery with her in his heart. Matt. 5:28, 19:3-9.

II. Whether God rebuked "Abraham for his lies," we know not; we can only say no such direct rebuke is recorded. But there was before Abraham God's rebuke of Satan for lying to Eve in the garden. "The Law" said, "Thou shalt not bear false witness against thy neighbor." Ex. 20:16. This certainly included lying. Furthermore, God talked with Abraham on several occasions and how many rebukes he may have given him we are not told. But glad we are that amidst the great wickedness of that day, God, who knows the hearts of all men, could say of Abraham, "I know him, and that he will command his children and his household after him, and they shall keep the way of the *Lord* to do justice and judgment." Gen. 18:19.

As to "hatred and violence," and "drowning," and "killing men, women, and children," we may say, our God is a God of infinite wisdom and justice as well as of infinite love and mercy, and "Shall not the Judge of all the earth do right?" Gen. 18:25. Oh, "The wickedness of man!" how "great in the earth!" "Every imagination of the thoughts of his heart only is evil continually!" Gen. 6:5. This was true before the flood and so ever since. Who dare do otherwise in the presence of this Great Judge than to smite upon his breast and with downcast eyes cry out, "God be merciful to me a sinner," Luke 18:13, and dolefully and repentantly sing, if sing he can, with Dr. Isaac Watts:

> "Should sudden vengeance sieze my breath,
> I must pronounce Thee just in death;
> And if my soul were sent to hell,
> Thy righteous law approves it well."

III. The supreme effort of the above authors and their coadjutors seems to be to prove that Moses did not write the Pentateuch and thus undermine the genuineness of all the Holy Writings, and to "get the people away from the infallible theory of inspiration." This grieves my heart to the very core, for this done, the Holy Scriptures are robbed of their Divinity and Sacredness, and we are left "having no hope and without God in the world." Eph. 2:12.

The Holy Scriptures are our only source of true knowledge of God. Without them the world would never have known God. For "The world by wisdom knew not God." 1 Cor. 1:21, and "By searching could not find Him out," Job 11:7, else we would have found heathen countries blest with a correct knowledge of the true God. Instead of this, as St. Augustine said, those heathen nations that had any true knowledge of God obtained it from God's chosen people. So down through all the ages the Holy Scriptures have been our only true source of a true knowledge of God as our Creator, Preserver, Redeemer, and Saviour. Thus they constitute emphatically *The Word of God.* Take Christ, "the seed of the woman," "the son born of a virgin," "his name Immanuel," out of The Old Testament, and nothing is left but chaff; so take Jesus, Mary's "first born son," "conceived by the Holy Ghost," "Son of man" and "Son of God," the "crucified" and "risen Lord," "light of the world," "the only wise God, our Saviour," out of The New Testament and nothing remains. Without *The Holy Bible* and *God in Christ* whom it reveals, we would to-day be in the darkness of heathenish cannibalism, like the South Sea Islanders of but a few years ago.

Now mark this: The only Scriptures the world had when Christ came were the Old Testament Scriptures, in form and substance then, and for centuries before, just as we have them now. And Christ regarded them Divine. As such He read them "as his custom was," Luke 4:16, quoted them frequently, preached them faithfully, and fulfilled them to the very letter. He claimed to be "the Son of God," John 5:17-27, and God said of Him, "This is my beloved Son, in whom I am pleased; hear ye him." Matt. 17:5. If he is "the Son of God" and "He and his Father are one," John 10:30, then He knows who wrote the Pentateuch, and He ascribes it to Moses; and to say that Moses did not write it is to charge Him with falsehood and hyprocrisy, give the lie to the Apostles, and make the entire Bible a book of contradictions, misrepresentations, and falsehoods. This is the only logical conclusion to which we can come.

But hearken to what Christ said of the Old Testament Scriptures: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5:17,

18. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. And after his resurrection "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning himself." "And he said unto them, These are the words which I spake unto you being yet present with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke 24:27,44.

Listen to Paul: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16,17. And Peter: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" 2 Peter 1:21.

Did not Christ and Paul and Peter tell the truth? Did not these "holy men of God" speak the words of the Holy Spirit? Is not the Holy Spirit infallible? Who can prove or dare assert to the contrary? Then it is impossible to get *all* the people away from "the theory of the infallible inspiration of the Holy Scriptures."

But did Moses write the Pentateuch? Certainly he did.

1. We appeal to the Pentateuch itself for proof. "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua." Ex. 17:14. "Moses wrote all the words of the *Lord* . . . And he took the book of the covenant, and read it in the audience of the people. . . And the *Lord* said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:4, 7, 12. "And thou shalt put into the ark the testimony which I shall give thee." Ex. 25:16; 16:34. "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18. "These are the statutes and judgments and laws, which the *Lord* made between him and the children of Israel in mount Sinai by the hand of Moses." Lev. 26:46.

And God, foreknowing that the children of Israel, 350 years after this, when in the land of promise, would demand a king to reign over them, said, "And it shall be, when he sitteth upon the throne of his kingdom that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life that he may learn to fear the *Lord* his God to keep all the words of this law and these statutes to do them." Deut. 17:18,19. "And Moses wrote this law, and delivered it unto the priests, the sons of Levi, which bear the ark of the covenant of the *Lord,* and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years . . . thou shalt read this law before all Israel in their hearing . . . that they may hear, and that they may learn, and fear the *Lord* your God, and observe and do all the words of this law . . . as long as ye live in the land whither ye go over Jordan to possess it . . . And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bear the ark of the covenant of the *Lord,* saying, take this book of the law, and put it in the side of the ark of the covenant of the *Lord* your God, that it may be there for a witness against thee." Deut. 31:9-13,24,25,26.

Such is the convincing teaching of the Pentateuch. No document could have stronger proof within itself. But here I meet the astounding question, How could Moses write an account of his own death? as though that obliterated the fact that Moses wrote the Pentateuch. Well, I have several autobiographies in my library, and I have been struck with the similiarity of the closing of these books with that of the Pentateuch. How easy for the editors of these books to catch the pen as it fell from the hand of these authors and write an account of their deaths! So Joshua, in this case. But when we consider that this is God's Book all difficulty vanishes anyhow.

But here comes up another question: How could Moses have *written* the Pentateuch when Israel in those days had no written language? Dare any one charge the Almighty, Infinite God with not having a written language at that time? If Moses had none before this, how easy for God to give him one during the "forty days" with him on Sinai.

2. We appeal to the subsequent history of the Jews. God said to Joshua (1:7,8), "Do according to all the law which Moses my servant commanded thee . . . This book of the law shall not depart out of thy mouth."

And when he brought Israel into the land of Canaan he "built an altar . . . as Moses . . . commanded, as it is written in the book of the law of Moses. And he wrote there upon the stones a copy of the law of Moses. . . . And all Israel stood . . . half of them over against mount Gerizim, and half of them over against mount Ebal, as Moses had commanded before that they should bless the people of Israel. And afterwards he read all the words of the law. . . There was not a word in all that Moses commanded which Joshua read not before all the congregation." Josh. 8:30-35. And when "Joshua waxed old . . . he called for all Israel . . . and said unto them . . . Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses." Josh. 23:1-6; 14:10; 22:9.

Four hundred years after Joshua, David sang: "The law of the *Lord* is perfect . . . the testimony of the *Lord* is sure . . . the statutes of the *Lord* are right . . . the commandment of the *Lord* is pure . . . the judgments of the *Lord* are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold . . . Moreover by them is thy servant warned: and in keeping of them there is a great reward." Ps. 19:7-11. And as a prophet, speaking for Christ, He said, "Lo I come, in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:7-8; Heb. 10:5-9.

In the reign of Jehoshaphat, B.C. 941, they "had the book of the law of the *Lord* with them, and went about throughout all the cities of Judah, and taught the people." 2 Chron. 17:9.

Amaziah, B. C. 825, did "that which is written in the book of the law of Moses." 2 Kings 14:6. Isaiah said, 34:16, B.C. 713, "Seek ye out of the book of the *Lord* and read." God said during the reign of Manasseh, B.C. 698, "Neither will I make the feet of Israel move any more out of the land . . . only if they will . . . do according . . . to all the law my servant Moses commanded them." 2 Kings 21:8. "Hilkiah the high priest, said unto Shaphan the scribe," B.C. 641, "I have found the book of the law in the house of the *Lord*. And Hilkiah gave the book to Shaphan, and he read it . . . before the king. And the king gathered unto him all the people . . . and he read in their ears all the words of the book of the covenant which was found in the house of the *Lord*." Kings 21:6; 22:2. In the 18th year of Josiah, B.C. 623, a passover was kept "according to the word of the *Lord* by the hand of Moses . . . as it is written in the book of Moses." 2 Chron. 35:6,12.

Daniel, B.C. 538, bemoaning the captivity in Babylon, said, 9:11, 18, "The curse is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we have sinned against him." After the return, at the dedication of the rebuilt temple, B.C. 516, "They set the priests . . . and the Levites . . . for the service of God, which is at Jerusalem; as it is written in the book of Moses." Ezra 6:18. Nehemiah said, 8:1-10; 10:29; 13:1, etc., "All the people gathered themselves together . . . and they spake unto Ezra the scribe to bring the book of the law of Moses, which the *Lord* had commanded to Israel. And Ezra stood upon a pulpit of wood, which they had made for the purpose; and beside him stood (certain priests) . . . and the Levites . . . So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading . . . They entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the *Lord* our Lord, and his judgments and his statutes . . . On that day they read in the book of Moses in the audience of all the people." And Ezra, in the first verse of the 119 Psalm, says, those are "Blessed . . . who walk in the law of the *Lord,*" and in every verse, except two, of its 176 verses, he uses the word "law" or its equivalent, declares his high "esteem" and great "love" for it, his "delight" in it, and his fixed purpose to "keep" it.

Now, with this invincible argument from the Jewish record, added to the convincing argument we find in the law itself, who but the one that puts confidence in the finite creature rather than in the Infinite Creator, dare assert what we have quoted from the above authors? But

3. What says "the Son of God" as to the "law of Moses?" He said to the leper, "Go thy way, show thyself to the priest and offer the gift Moses commanded for a testimony unto them." Matt. 8:4. The Pharisees asked, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was

not so." Matt. 19:7-8. The Sadducees said, "Moses said, If a man die having no children," etc.; Jesus answered . . . "Ye do err, not knowing the Scriptures, nor the power of God." Matt. 22:23, 29. Jesus said, rebuking the Pharisees for their traditions, "Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death," Mark 7:10; and to the Sadducees, "As touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him?" Mark 12:26, Luke 20:37. Our Saviour says, "Abraham in Paradise said to the rich man in torments, "They have Moses and the prophets . . . If they hear not Moses and the prophets neither will they be persuaded, though one rise from the dead." Luke 16:29,31. To the Jews Jesus said, "Do not think I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 10:45-47. "Did not Moses give you the law? . . . Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) . . . If a man on the Sabbath day receive circumcision that the law of Moses be not broken; are ye angry with me, because I have made a man every whit whole on the Sabbath day?" John 7:19-23.

Now in these quotations we see that Jesus clearly and forcefully ascribes the authorship of the Law to Moses: as the Son of God he knew, and this should end the controversy; if higher criticism has here "won the day," He is proven to be the greatest impostor the world ever knew.

4. We also appeal to the Apostles and writers of the New Testament. Luke 2:22, speaks of "purification according to the law of Moses." John tells us, 1:17,45, that John Baptist said "the law was given by Moses," and that Philip said to Nathaniel, "We have found him of whom Moses in the law did write." Peter said, Acts 3:22, "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things." Stephen was charged with saying that Jesus "shall change the customs which Moses delivered us." Acts 6:14. In Acts 7 Moses and the law are joined again and again. In Acts 15:1,5,21 we read that "there rose up certain of the pharisees which believed, saying, That it was needful to circumcise them—after the manner of Moses—and to command them to keep the law of Moses. . . For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." And Paul said: "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses." "I continue . . . saying none other things than those which . . . Moses did say should come." "Persuading them concerning Jesus . . . out of the law of Moses." "Moses describeth the righteousness which is of the law . . . For Moses saith, I will provoke you to jealousy." "It is written in the law of Moses." "When Moses is read, the vail is upon their heart." "When Moses had spoken every precept to all the people according to the law." "He that despised Moses' law died without mercy." "So terrible was the sight, that Moses said, I exceedingly fear and quake." Acts 13:39; 26:22; 28:23; Rom. 10:5,19; 1 Cor. 9:9; 2 Cor. 3:16; Heb. 9:19; 10:28; 13:21.

These Scriptures, and many more like them, are not only from God's Holy Word, but *are his Holy words,* directly from His own lips, or from the lips of His *Son,* or from men divinely inspired. So we have God's Word for the genuineness and authenticity of the Pentateuch with which to oppose these authors, while they have but man's word. "Let God be true, but every man a liar."

Napoleon said to one of his generals, "If my general were as ready to believe God's Word as he is man's, he would have been a Christian long ago." So if these men had been as ready to believe God's Word as they are man's, long ago they would have been devout defenders of that Word, instead of sowing the seeds of unbelief and leading precious souls to ruin.

Napoleon also said: "All the scholastic scaffolding falls, as a ruined edifice, before one single word—faith."

But my readers have waited long, and perhaps anxiously, to know from whom I have quoted. Well, No. 1 is Prof. Hayes, and the quotation is from his "John and His Writings," page 119. But perhaps I should add that he says "that the belief in the Johannine authorship of the fourth Gospel" has not suffered the fate of "the belief in the Mosaic authorship of the Pentateuch."

No. 2 is Robert G. Ingersoll; the quotations are from pages 2,4,8,9 of his "Mistakes of Moses."

No. 3 is Thomas Paine, and his words, from pages 10,11,12,18,69,89 of "The Age of Reason."

No. 4 is Prof. F. M. Sheldon, and the quotation, from "The BIBLE CHAMPION" of Nov. 1921, pages 424-25.

"Dr. Howard Osgood once read a paper to a number of gentlemen of the 'destructive-critics' stripe, and when he had finished, he asked them whether the things he had read did not fairly represent the latest accepted and 'assured' results of higher criticism. They answered heartily in the affirmative. 'Well,' said Dr. Osgood, 'I have only read extracts I culled from Paine and Voltaire.'" "Prophecy Explained" page 224.

Such is the work of these critics. If "in the Old Testament discussion the higher crities have won the day," then truly it is a book of "contradictions," and the New Testament writers and my beloved Christ are proven to be impostors and liars and the New Testament a book of falsehoods. I see no way of escaping this conclusion. So they try to get rid of miracles, of the divinity of Christ, and the immediate presence of God in the world, and, like Profs. Kent and Wells, each makes a Bible to suit himself.

And to add to the deplorable sadness of this whole affair men of this stripe are professors in our Theological Schools! Methinks could Ingersoll turn over in his grave and speak, laughingly he would say, "My 'Mistakes of Moses' have 'won the day;'" Voltaire, rejoicingly, would add, "'The Wretch' is being 'crushed' in the house of his friends;" Paine, gleefully, would wipe away his bitter tears and say, "My 'Age of Reason' is coming into its own;" and Astruc and the devil and all the black stars of dark damnation would shout for joy!

But I am told, boastingly, that these are the "assured results of modern scholarship." Indeed? Assured? Well it is such scholarship as one has need to fear and be ashamed of. Think of infidel France and the French Revolution, of German Rationalism and the World-war! "Modern Scholarship!" Yes, as *modern* as Ingersoll, Paine, Voltaire, and Astruc whom Voltaire described as "Harpagon Astruc, debauchee, and possessed of a devil!" "Modernism!" as *modern* as Julian the Apostate and Satan in Eden.

"New thought" is thrust before me. But it is "new" only as caught up by some verdant infidel, would-be-bright minds, and varnished and polished till, to them, it looks new. "New Theology!" How some gloat over this! But they forget that God and His Word and His government, and Satan, and sin, and sinners, and Jesus Christ, and salvation, and saints, and heaven, and hell, are "the same yesterday, and to-day, and forever." "New Theology!" As *new* as the "fables," and "seducing spirits," and "doctrines of devils," and "false prophets" against whom the Apostles warn us. Yea, as *"new"* as Christ's warnings and the preaching of the old Serpent to mother Eve.

Again, I am told that where this "New Theology" is the most freely and fully proclaimed there the Church is most successful in winning souls and making other gains. So? Well, if there is any thing good in that argument, Mormonism, and Christian Science, are justly entitled to a place in the front rank.

One who loves God and His precious Word and strictness of character, finds something to admire in the lecture of No. 2 on "Orthodoxy;" page 2. He had, after all, if he expressed his true principle, a greater regard for honesty than many others. Hear him: "I have not the slightest sympathy with a Presbyterian preacher who endeavors to preach infidelity from his pulpit and receives Presbyterian money. When he changes his views, he should step down and out like a man, and say: "I don't believe your doctrine, and I will not preach it. You must hire some bigger fool than I am."

But note the following: Dr. Kennedy, editor of *'The Presbyterian,'* Philadelphia, at the Eaglesmere Bible Conference, 1921, spoke of Dr. Dodds and Dr. George Adam Smith, both of whom belonged to the school of "liberal" critics. "A short time before his death, Dr. Dodds," said he, "wrote a brief confession, which, at his request, was published by his son." Mark these words! "I now take no interest in prayer. I am down under the waters of doubt. I see no blue sky, no light." Some years ago Dr. Smith lectured at Yale. He said in substance: "The conflict between traditionalism and scholarship (higher criticism) is ended. Scholarship has won. All that remains is to fix the indemnity." Later, in the world war, Dr. Smith lost three sons in battle, and one came home desperately wounded. Dr. Smith then came to America and addressed the General Assembly of the Presbyterian Church at Columbus, O. In this address he said: "I have come back to the faith of my covenanting father, to the gospel of salvation by grace, to the God who died

for me on Calvary's cross."—(*Moody Bible Institute Monthly.*)

Would to God that all these critics would do as Dr. Smith did before they reach such an experience as Dr. Dodds had. The former to *them* is a terrible warning, the latter to *us* is full of joyful encouragement and a mighty blissful hope.

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Fundamentalism

From an Address by Curtis Lee Laws, D.D., Editor of the Watchman-Examiner, delivered at the Baptist Conference on Fundamentals at Indianapolis, Tuesday, June 14, 1922.

THERE is nothing for which I thank God more profoundly than for fundamentalism. For a quarter of a century prominent teachers in our schools and outstanding preachers in our pulpits have been carrying on a propaganda of rationalism which, in robbing Christianity of its supernatural content, is undermining the very foundations of our holy religion. Despite the fact that rationalism is exceedingly distasteful to the rank and file of our people, it has grown amazingly, for false teaching is like leaven in its permeating power. Everybody felt that something ought to be done, but nobody knew just what to do.

In the spring of 1920 a group of twenty-five pastors met in the City of New York for a day of conference and prayer. They decided that at least one thing could be done—a larger group could be called together on the day before the meeting of the Northern Baptist Convention at Buffalo, to consider the situation. They requested seven of their number to arrange for such a meeting. These seven men asked others to join them in calling a Conference on Baptist Fundamentals at Buffalo. The call carried the names of 150 honored and respected ministers and laymen. Fully 3,000 Baptists gathered for that Buffalo conference. Thus the Baptist fundamentals movement was launched.

The word "fundamentalist" came into being on July 1, 1920, one week after the Buffalo conference. For good or ill the responsibility for that word rests on the editor of *The Watchman-Examiner,* for on his way home from Buffalo he wrote and in *The Watchman-Examiner* of July 1 he published these paragraphs:

All through Convention week this question was constantly asked: "What do these premillennialists want, anyhow?" We repeat the question to remove a false impression. The movement so evident in the Convention, which could easily be traced back to the Conference, was in no sense a premillennialist movement, but in every sense a conservative movement. Premillennialists were much in evidence, because premillennialists are always sound on the fundamentals, but eschatological questions did not enter into any of the Buffalo controversies. Standing solidly together in the battle for the re-enthronement of the fundamentals of our holy faith were premillenialists, post millennialists, pro-millennialists and no-millennialists. Fortunately the conservative group contains no one who repudiates the blessed doctrine of the second coming of our Lord, but the group does contain those who differ radically with one another concerning the whole millennial question.

We here and now move that a new word be adopted to describe the men among us who insist that the landmarks shall not be removed. "Conservatives" is too closely allied with reactionary forces in all walks of life. "Premillennialists" is too closely allied with a single doctrine and not sufficiently inclusive. "Landmarkers" has a historical disadvantage and connotes a particular group of radical conservatives. We suggest that those who still cling to the great fundamentals and who mean to do battle royal for the fundamentals shall be called "Fundamentalists." By that name the editor of *The Watchman-Examiner* is willing to be called.

Other names given to us are "literalists," "dogmatists," "separatists," "medievalists," "cranks" and "ignoramuses." My plea to-day is that, whether we are called fundamentalists or conservatives or pre-millennialists or landmarkers or literalists or dogmatists or separatists or medievalists or cranks or ignoramuses, unafraid and undismayed, we shall be present at every roll call in life to stand for the things in which we believe. But lest the oft-repeated fiction of the rationalists, that the fundamentalists are starting a new denomination gain currency, let me say that we are simply good old-fashioned Baptists of the Francis Wayland-Ebenezer Dodge-Martin B. Anderson-

Alvah Hovey-Henry G. Weston-John A. Broadus type, and it is for their interpretation of Christianity, the interpretation accepted by Baptists always and everywhere until the rationalistic school arose that we are contending. That we may be distinguished from modernists and rationalists in our own ranks we are perfectly willing, because of the fundamentals which we are seeking to safeguard, to be called "fundamentalists."

WHAT FUNDAMENTALISM IS

Fundamentalism, then, is a protest against that rationalistic interpretation of Christianity which seeks to discredit supernaturalism. This rationalism, when full grown, scorns the miracles of the Old Testament, sets aside the virgin birth of our Lord as a thing unbelievable, laughs at the credulity of those who accept many of the New Testament miracles, reduces the resurrection of our Lord to the fact that death did not end his existence, and sweeps away the promises of his second coming as the idle dream of men under the influence of Jewish apocalypticism. Rationalism, fully developed, "denies that there is any authority over a man external to his own mind or any revelation of truth except through science." Of course, it denies the unique inspiration and supreme authority of the Scriptures. Let who will deny it, the fact remains that many men of prominence in our schools and in our pulpits are rationalists—infant rationalists, half-grown rationalists. They are bold enough to resent the name, but they are not brave enough to deny the facts.

But it matters not by what name these modernists are known. The simple fact is that, in robbing Christianity of its supernatural content, they are undermining the very foundations of our holy religion. And the infinitely sad part of it all is that these men are unconscious of the harm they are doing. Indeed, they boast that they are strengthening the foundations and making Christianity more rational and more acceptable to thoughtful people. Christianity is rooted and grounded in supernaturalism, and when robbed of supernaturalism it ceases to be a religion and becomes an exalted system of ethics (provided an exalted system of ethics can originate with an imposter, which Jesus was unless he was supernatural, for he said, "I and my Father are one"). This present-day rationalistic movement is but a rebirth of the liberal movement which one hundred years ago split Congregationalism and gave to the world the Unitarian denomination. Unitarianism, by eliminating supernaturalism, felt that it was making Christianity "more rational and more acceptable to thoughtful people," but a century of history has proved that Unitarianism lacks the dynamic of genuine Christianity. The editor of the *Christian Register* evidently felt that the Baptist denomination was about to make large contributions to Unitarianism, and so when he heard of fundamentalism he gnashed his teeth, frothed at the mouth, and became as a raving maniac! But fundamentalism does not expect to save Editor Dieffenbach nor to straighten out the whole world. Its primary purpose is to raise the danger signal and to plead with our Baptist people everywhere to contend earnestly for the faith delivered once for all to the saints.

THE THINGS FOR WHICH FUNDAMENTALISTS CONTEND

I shall have time to mention only such doctrines and policies as have come more or less into the realm of controversy. Among Baptists there are rationalists and fundamentalists, and a great central group not definitely lined up with either the rationalists or the fundamentalists. The fundamentalists feel that they are unofficially representing this great central group, for we know that in the main our doctrinal positions are acceptable to this group. They may not like our methods, nor see the necessity for our organized protest, nor have very much confidence in our leadership—but they believe the things which we believe. We have many men of many minds among fundamentalists. We are together not because we agree about everything, but because we are all going in the same general direction.

I am going to speak of some of the things for which Baptist fundamentalists stand, and you will bear in mind that these are not the things for which rationalistic Baptists stand. The Baptists of the great central group are free to choose their own alignment. They can line up with the fundamentalists if they choose, or with the rationalists if they prefer; or they can stay out of the dust of battle, if they think that the heroic thing to do, and applaud the side with which they sympathize.

IN MATTERS OF DOCTRINE

The fundamentalists believe that the Bible is God's Word, that it was written by men divinely inspired, and that it has supreme authority in all matters of faith and conduct. We believe its history, its miracles, its doctrines, and prophecies. The revolutionary

methods of destructive criticism have caused the unchanging granite of the impregnable rock of Holy Scripture to gleam all the more resplendently. It is the Book that reveals us unto ourselves, that reveals to us a God to whom we owe obedience, and a Saviour who is abundantly able to save.

We believe that Jesus Christ, the Saviour of the world, was conceived by the Holy Ghost and born of the Virgin Mary. Others may feel that the miraculous element in our Saviour's birth is not essential to his absolute deity, but we accept as true the plain and unmistakable teaching of a passage which the rationalists have cut out of their Bible because it contradicts their theories.

We believe with the apostle Peter that Jesus Christ "bore our sins in his own body on the tree," and with the apostle Paul that

> by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness that he might be just, and the justifier of him which believeth in Jesus.

In other words, we believe profoundly in the vicarious, substitutionary theory of the atonement which is the explanation of the efficacy of Christ's death made by the apostles who were divinely inspired.

We believe in the resurrection of Christ from the dead. This does not mean to us merely that Christ's death on the cross did not put an end to his existence. We believe that on the third day after his crucifixion "Christ arose from the dead the same body in which he suffered, with which he also ascended into heaven."

We believe in the personal, visible return of our Lord to this world according to his promise. We repudiate as a shameful reflection upon our Lord the charge made by rationalists that he spoke of his return in good faith, but was influenced by the crude notions of the untutored people among whom he lived and was therefore mistaken. We repudiate as a shameful reflection on human intelligence the alternate interpretation proposed by rationalists and near-rationalists that the promises of Christ's second advent are fulfilled in the great events of history which mark moral progress and in the gradual spread of Christianity. The straight-out declaration that our Lord and his apostles were ignorant of the future is preferable to the legerdmain that seeks to explain away language as plain and unmistakable as has ever been spoken or written. Nowhere does rationalism fall into such straits as in its pitiful effort to explain away our Lord's coming. He is coming again. For that coming let us watch and pray, and let us never forget that Christ holds his coming before us as he exhorts us to consecration and to service.

SWORDS AND TROWELS

But, after all, does not such constantly reiterated insistence on the fundamental doctrines distract our minds and divert our attention from the ever-widening tasks of Christianity? Exactly the opposite is true. A wide outlook demands a firm footing. It is only when a mountain climber's feet are on a rock or on solid ground that he can afford to look up and around. But we cannot insist too strongly that those who are interested in the preservation and promotion of the fundamentals must not abandon the implements of toil for the weapons of war. If swords are to be found at our side, trowels must be found in our hands. It is essential that we safeguard the principles of Christianity, but it is likewise essential that we carry the message of saving grace and redeeming power to the earth's remotest bounds. Contenders for the faith who are not promoters of the cause of Christ are a dead weight to be carried by true evangelicals, and contenders for the faith who fail to manifest the spirit of their Lord are actually injuring the cause for which they would willingly die. Baptist fundamentalists, if they would safeguard our holy doctrines, must live close to Christ and prove themselves patterns of holiness and self-sacrifice. As Ian Maclaren said, "It is vain to expatiate upon the excellency of the machinery if the milled article does not come up to the standard." As fundamentalists let us seek to "adorn the doctrine of God our Saviour in all things."

* * *

Emerson's hero is the man who will "take both reputation and life in hand, and with perfect urbanity dare the gibbet and the mob by the absolute truth of his speech and rectitude of his behaviour."

Atonement---Redemption: A Bible Study

By Will S. Trowbridge, LeVerne, California

THE language we use in describing an event not only reflects our present attitude toward it, but may also be a strong influence in shaping our future attitude. A rose may continue to be actually as sweet if called skunk cabbage. It will not effect the rose itself; but persistent use of the false name will so effect one's mind that it will not "smell as sweet" to them. Thousands of us Californians never thought of eating albicore, tuna, or bonita, until some bright mind advertised them as "the chicken of the sea," whereupon they have become reasonably popular, and are canned and sold by the ton. Even a proper attitude may be seriously affected by the persistent use of wrong language with reference to it.

Dignified discussion has often lost its value by being called controversy. The thoughts here given will lose much of their value to one who immediately names them "hair-splitting," even though they are not at all so intended. Politicians often make use of this fact, and misapply words, or coin phrases, which shape the policy of nations. Witness Butler's spoon and Bryan's cross of gold.

We who teach salvation should be very careful in our choice of words when referring to the great events of the Plan, because of the effect on ourselves as well as our hearers. We deal with matters far too important to run the risk of any undesirable results.

I am just now thinking more especially of the death of the Christ on Calvary—a most important event in human thought and teaching. No effort should be spared in learning and using the scriptural and accurate language necessary to the proper comprehension and teaching of this event with the greatest possible accuracy.

Though it may at first seem an extravagant statement, it is a very important question whether we shall view this event as an atonement or as a redemption. The words are so different in meaning and awaken such different lines of thought as to greatly effect one's mental attitude as well as that of his hearers or readers. This is not a matter of theological fancy or of hair-splitting, but of serious fact.

It is hardly accidental that the New Covenant writers persistently reject the word "atonement," and use such words as "ransom," "redemption," "reconciliation," "Atonement" does occur once in the King James version, but is rejected by both the English and American revisions. Bible writers were not ignorant of the word. It is used frequently, as when Moses says (literally) that because the soul of the animal is in the blood, Jehovah has given the blood of all animals to be used on Israel's altars as an atonement for their souls. See Lev. 17. This is hidden in the English rendering by substituting the word "life" for the word "soul," in the first case, thus unfortunately missing the real beauty and gist of the passage.

We can hardly think that such men as Paul, and John, and Luke, and Peter were ignorant of the language of the Old Covenant, or of the thought of atonement as contained therein. The omission of the word thought from their writing is not, then, a matter of oversight, but of intent. The original of the New Covenant does not once use the Greek word used by the Septuagint in translating the passage in Leviticus, but does use words somewhat similar, from the same root; wherefore the New Covenant writers must be assumed to have had knowledge of the word and its meaning. This would make their rejection of it intentional and forceful.

Light is added by considering the Hebrew word translated "atonement," which means literally, "to cover," but not at all to remove. The blood of animals, though it could atone for, or cover, their sins, could not take them away. Not even the blood of human beings could do this. It was reserved for the working of the blood of the Son of God.

It thus becomes very certain that the atonement of the Old Covenant differs fundamentally from the redemption of the New; and that atonement belongs exclusively to the Old. If the Holy Spirit is thus careful in discriminating between these words we should be equally careful if we would think or teach accurately. And perhaps it is more important that we should think accurately than to so teach.

Calvary, considered as an atonement, does not seem the same in nature and effect as when considered as a redemption. The usage of either of these words gives us a very different mental attitude toward the event, toward Jehovah, and toward the Plan, from that

which results from the use of the other. This may be largely unconscious, but it is none the less actual. An atonement is not a redemption, and a redemption is not an atonement, even though the words have been used interchangeably by theologians for years. It is significant that the Book never confuses or mistakes them.

Atonement relates only to sins of the past. It cannot relate to a thing which has not yet occurred. To keep one at harmony with Jehovah, then, there must be a continuous application of an atonement. In fact, it is hard to see how an atonement way back there on Calvary could have any relation whatever to sins not yet enacted or committed. It is undoubtedly true that there can be no expiation of a wrong before it has occurred. For this reason the atonement of the Old Covenant had to be repeatedly enacted in order to keep the sinner at peace with his God. The work of Jesus on Calvary was perfect for ever, both as to past and future; hence we who think of it as an atonement get a wrong conception of it. It was a redemption.

Atonement can only free from the results and penalties of sin. The sin-offering, the trespass-offering, the burnt-offering, could only secure forgiveness of the results, leaving the sinner still under sin's control. But Calvary was a redemption, freeing us not only from the result of sin, but redeeming us from sin itself, and making us, through faith, new creations in Christ Jesus.

In an atonement for sin Jehovah is the person primarily affected. He is pictured as displeased with the sins of men, and must be brought again into a state of approval. In redemption it is the sinner who is primarily interested. Jehovah is then changeless, but the sinner is changed. God's attitude is permanent, but the sinner's attitude changes. This is biblical.

Atonement was possible through the blood of animals, because it was but a dim foreshadowing of the grace of God, which is plainly revealed through redemption; which demands the blood of the Son of God himself.

Atonement was even possible without the shedding of blood. Lev. 5:11-13. Redemption is not, but requires the death of the Redeemer.

Atonement is an escape from "the wrath of an angry God." Redemption is a marvellous manifestation of Jehovah's perfect Love. Even the character of Jehovah is modified, in our thoughts, by the terms we use.

Atonement leaves the sinner still in possession of his self. Redemption makes him the absolute property of Jehovah and Jesus, just as truly as the slave who is redeemed from his master, becomes the property of him who redeemed him.

Atonement is purely an Old Covenant word, and does not occur properly in the New. Redemption, except when used prophetically or typically, is generally used in the Old Covenant as referring to the liberation of Israel from bondage. In the New Covenant it is used as of the liberation of the human spirit from the bondage to sin.

Atonement is a part of the dispensation of law, and has no place in the dispensation of grace. It is purely a matter of ceremonial obedience. Redemption is altogether of grace, rather than of works.

It is conceivable that, if Jesus could atone for, or expiate, or make reparation for, the sins of the whole world, then each human being can, in a measure at least, atone for some or all of his own sins, either in this life or in some sort of a purgatory. How frequently we hear it said of men and women that they have atoned for some wrong they have done. And how the Papists magnify their purgatory and its atoning powers! Under redemption only the Son of God is sufficient to redeem us from a single sin.

Under atonement Jesus might have suffered enough to have paid for the sins of the world. I have read the statement made by an orthodox protestant D.D. that he did this. His death, then, was superfluous. Under redemption it was his death which paid the price of our sins, and his sufferings would have been unavailing had he not died. In fact, having died, he must also be raised from death.

Atonement makes Calvary a mystery which the greatest brains of humanity dare not pretend to comprehend. Under redemption Calvary becomes a work of grace and love which can be sufficiently understood to be appreciated by a child of ordinary intelligence, as to its basic facts.

Atonement presents Jesus as pacifying Jehovah, rather than working in full harmony with him. Jehovah is angry, and seemingly determined to destroy the sinner; but Jesus comes with greater compassion and more mercy and love, and induces him to be more lenient. The severity of Jehovah is supposedly placated by the compassion of Jesus. Redemption presents them working in perfect ac-

cord, each and both controlled entirely by Love.

Atonement considers a reconciliation of Jehovah to the world:

> My God is reconciled,
> His pard'ning voice I hear.
> He owns me for his child;
> I can no longer fear.

which would be a fine old song if it were only true, but it is not. Jehovah always has loved the world, and always will. He needed no reconciliation. He "so loved the world" when he sent his son. Song-book theology is not always reliable. Redemption is the reconciliation of the world to Jehovah. It was men who were at outs, not God; and men, not God, who needed reconciliation.

Sin is of such a nature that the union of sin with humanity will produce death just as unavoidably as the union of cyanide of potash and a little sulphuric acid with water, produces death to such as breathe the resultant gas. One death is quite as unavoidable as the other, and in each case it was the love of Jehovah which made it so. Atonement cannot make sin any the less deadly, nor can it make humanity immune from the resultant death. Redemption stopped death by taking away all sin from such as believe, thus leaving us free from the cause of death.

Atonement pictures a god who so enjoys the suffering of his creatures as that this suffering, especially in the person of his son, shall placate him and change his humor from wrath to approval. Redemption reveals a God who so loved wicked, sinful men as to give the very greatest gift he could give them, in an effort to win their love.

Atonement could be wrought by the priesthood as frequently as desirable. Redemption was only possible with the Son of God, and that once for all.

Atonement leaves the world still "sold under sin," with sin and sinner living perpetually in anguish. Redemption foreshadows a time when there shall be neither sin nor sinner in the universe.

There may be other points of divergence; but each of these is very real and actual to me; wherefore I do not willingly allow myself to speak or think of the work of my Saviour on Calvary as a mere atonement. I am redeemed—bought with a price, even the incorruptible blood of the only-begotten Son of Jehovah! No atonement can any longer pacify me! And the reluctant mental relation to Calvary has become much more actual, much more miraculous, and much more comprehensible, and reasonable, with a corresponding increase of loyalty and love to him who gave himself for me, and Him who sent him on that mission of Love.

No effort has been made, you will notice, to support these claims with scripture citations. That is purposely left for you. I have yet a very keen remembrance of the dawning light and increasing joy which followed my own examination of the Book with reference to these things, and the afternoon when, pruning orange trees, the whole plan opened up before me almost like a visible panorama of divine love. May a similar joy be yours.

* * *

Materialism makes queer reasoners. They maintain the eternity of matter, and so deny its creation by God. In dealing with matter they have gone step by step in their efforts to reveal its ultimate elements. At first scientists thought the molecule was the original element, then they discovered that it could be divided into atoms, and later that the atom could be divided into electrons, and it may be that these can be divided. The materialist says that, though man can divide matter up in this way, he cannot destroy any particle of it. Pressure or other force will not annihilate it. No heat or chemical action can destroy it. Because man cannot destroy matter, the materialist says that there could not have been a time when matter did not exist. This theory of course does not prove anything and the conclusion has very little to rest upon. Of course its weak point is that it leaves God out of account. It is the fool who has said there is no God. He who deprives God of His infinite creative power, denies the existence of a true God. Leave God out of account and all theories are reduced to chaos.—*Presbyterian of the South.*

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Ordinarily we know from what country most people come by the language they use; but with the profane swearer it is different. He uses the language of the country to which he is going.

We must count on our friends to help us increase our Subscription List and size of Champion. Our enemies will never help us! It already is an eye-sore to them!

Haggai and Zechariah

By William H. Bates, D.D., Greeley, Colorado

THIS being the last of the articles on Prophets, it may be well to summarize them all with respect to their times of service. They may be divided into three classes: pre-exilic, exilic, and post-exilic, and, with accepted dates B.C., will be as follows:

Pre-exilic (232 years): 1 Jonah, B.C. 862; 2 Joel, B.C. 800; 3 Amos, B.C. 787; 4 Micah, B.C. 750; 5 Hosea, B.C. 740; 6 Nahum, B.C. 713; 7 Isaiah, B.C. 698; 8 Zephaniah, B.C. 630.

Exilic (92 years): 9 Habakkuk, B.C. 626; 10 Jeremiah, B.C. 588; 11 Obadiah, B.C. 587; 12 Ezekiel, B.C. 574; 13, Daniel, B.C. 534.

Post-exilic (123 years): 14 Haggai, B.C. 520; 15 Zechariah, B.C. 520; 16 Malachi, B.C. 397.

With the time of Haggai and Zechariah, the 70 years of predicted Babylonian captivity were ended. The first of the two returns from exile narrated in the Book of Ezra under the leadership of Prince Zerubbabel, 535 B.C., when a contingent of 49,897 persons and 8,136 animals went up to Jerusalem, had taken place.

The foundations of the Temple were laid and rebuilding commenced. Through the artful and virulent opposition of the neighboring Samaritans and their representatives at the Babylonian court, an interdict was laid upon the builders and the work stopped for a period of 15 years. The people became dispirited and hopeless. A new monarch ascends the Babylonian throne, and the interdict is lifted; but the people are not enheartened. Into this state of things first Haggai and then Zechariah come as prophets of God (Ezra 5), and by their impassioned appeals rouse the people to the needs of the situation: the work is at once begun, and goes on to completion, 515 B.C.

I.

Haggai is the tenth of the minor prophets and, with Zechariah and Malachi, belongs to the post-exilic period. Of the man, personally, almost nothing is known. He is the only Scripture person bearing that name. Its meaning is usually given as "festive," but Wellhausen regards the word as a contraction for Hagariah, which means "Jehovah hath girded." If, as is inferred from Hag. 2:3,9, he saw the first temple—that of Solomon—he must have been at this time an old man. It is a striking fact that in recent excavations at Jerusalem, some forty-three feet down, amid fragments of pottery and glass, a gentleman's seal was found, inscribed "Haggai the Son of Shebniah," the letters employed resembling those used during the age of the Babylonian captivity; and since he is the only prophet that mentions a signet (2:23), it is conjectured to have been his.

His book consists of five addresses, delivered within a period of four months, during the latter half of which time the younger Zechariah was his coadjutor.

ANALYSIS

1. Chap. i,1-11, September, 520 B.C.—Rebuke and expostulation for the people's neglect of building the Temple.

2. Chap. i.12-15.—The work begun, Jehovah's presence is promised among them.

3. Chap. ii.1-9, October, 520 B.C.—Further encouragement by the assurance of the surpassing glory of the second Temple.

4. Chap. ii.10-19, December, 520 B.C.—Past calamities accounted for, and future prosperity promised.

5. Chap. ii.20-23.—Their safety during the convulsions that should destroy the surrounding nations. (See Ezek. 25:32.)

II

Zechariah, the eleventh of the minor prophets, describes himself (ii. 1) as Son of Berechiah and grandson of Iddo; but from Ezra v.i; vi.14 and Neh. xii.1,4,16, it is inferred that his father died young, and that he was brought up as Iddo's son and successor, in which case he, like Jeremiah and Ezekiel, was a priest as well as a prophet. His name means "Jehovah remembers," and it was borne by more than twenty different Old Testament persons. Haggai, while ministering to the then present, in common with several prophets who preceded him, speaks of only the Messianic times (like Jonah, Joel, Amos, Hosea, Nahum, Zephaniah, pre-exilic; Habakkuk, Obadiah, Ezekiel, exilic). Zechariah, of like ministry, in common with fewer other prophets, speaks of both the Messianic times and the Messianic Person

(like Micah, Isaiah, pre-exilic; Jeremiah, Daniel, exilic; and Malachi, post-exilic.)

His book, of fourteen chapters, is divided into two parts—the first, which is dated, chaps. i-viii., the second, not dated, chaps. ix-xiv. The first part closely fits the situation and necessities of the time of the temple-rebuilding; the second part has little to do with time, and looks far afield, even on to the distant future. The difference between the two parts in substance, style, etc., has led some to think they must have had different authors. But difference in time of composition and in subject matter, as in this instance, may easily account for differences in "style." Many a clergyman now, and may be at different stages of his career, exhibits as great differences in style; and yet he is one and the same person.

ANALYSIS

Part I. Chaps. I-VIII.

I. Chap. i.1-6, November, 520 B.C.—Introduction: the people admonished not to follow the evil example of the forefathers, but to turn to the Lord with all their hearts.

II. Chap. i.7-vi.15, January, 519 B.C.—Eight night-visions, followed by an appendix.

1. i.7-17. The man in the myrtle grove, (or, according to Dr. Chambers, successful intervention for the covenant people).

2. i.18-21. The four horns and the four carpenters (or, an adequate defender against every assailant).

3. ii.1-13. The man with the measuring line, (or, the enlargement and security of the people of God).

4. iii.1-10. Joshua, the high priest, before the Angel of Jehovah (or, the forgiveness of sin and the coming Branch).

5. iv.1-14. The golden candlestick with the two olive trees (or, the positive communication of God's spirit and grace).

6. v.1-4. The flying roll (or, the destroying curse upon all sinners).

7. v.5-11. The woman in the Ephah (or, the permanent exile of the wicked).

8. vi.1-8. The four chariots (or, Jehovah's judgments upon the heathen).

Appendix, vi.9-15. A symbolic transaction, in which the making of crowns and setting them on the head of Joshua, the high priest, he becomes a type of the Messiah.

III. Chaps. vii., viii, October, 518 B.C.—Comforting and encouraging reply to a deputation from Bethel, which came to ask whether a fast instituted in memory of past calamities was still to be observed.

Part II. Chap. IX-XIV

The future destiny of the covenant people set forth in two prophecies, or "Burdens."

I. The first Burden. Chaps. ix-xi.

1. ix.1-10. Judgment upon the law of Hadrach, or the conquest of Alexander the Great.

2. ix.11-17. Israel, united into one people, shall wage successful war against adversaries, attaining to high glory and increasing largely in numbers.

3. x.1-12. Exhortation to prayer, and assurance of the complete redemption and restoration of the covenant people.

4. xi.1-17. According to Henderson, Cowles, and others, this chapter is essentially a symbolic vision, and the scene is projected into the far distant future, portraying the Times and the Person of the Messiah.

II. The second Burden. Chaps. xii-xiv.

1. xii.1-9. Overthrow of the nations gathered against Jerusalem, and, xii.10-14, an outpouring of the Spirit which shall produce great repentance.

2. xiii.1-9. This repentance shall lead to purification.

3. xiv.1-29. A general survey of the course of events to the end of the Church Dispensation, and a description of the Day of the Lord which shall introduce the Millennial Age.

* * *

The impression seems to have gotten abroad that the new birth is the Adam-life worked up by the culture and philanthropy, and all of that. Hence, we've been going daffy on social service. Social service is all right; I believe in it—but don't substitute it for salvation. That's all! I'll go with you in all that providing you'll put Jesus where he belongs. I don't knock it; I knock anything where you attempt to make it a substitute. I don't care whether it's your culture, or whatever it may be—these things are all right in their place, but they're all wrong if you make them take the place of Jesus.—*Billy Sunday.*

* * *

Many spirits are abroad in the world, and the credentials they display are precious gifts of mind, beauty, richness, depth, originality. Christian, look hard at them in silence, and ask for the *print of the nails.—Justin Martyr.*

THE CLUB

The Columbus, Ohio, Theological Seventeen

By Honorable William Jennings Bryan, Miami, Florida

THE *Literary Digest* of June 24 gives a column of its valuable space to a Columbus, Ohio, group known as "the Theological Seventeen," made up of so-called "liberal-minded ministers" who think that the time has come to offer a "more rational, scientific and progressive presentation of the Christian faith." They include six Methodists, four Congregationalists, three Episcopalians, one Baptist and one Presbyterian (only 15—the other two being hoped for).

It will be noticed that they want "a more rational, scientific and progressive Christian faith." This would seem to indicate orthodox Christianity as unreasonable, unscientific and unprogressive. The issue is really between religion and mind worship. Religion gives supremacy to the heart and makes the mind the servant of the heart to carry out the heart's decrees. The "Theological Seventeen" (but why use the word "theological" when their attack is aimed specially at theology?) want a "rational religion." That puts the reason first. It is the *rational* against the *spiritual* conception of life.

They want a "scientific" religion: that puts the scientist above the minister. They bow to him as if he were the custodian of truth, a supreme court before which the minister must take his sermons for approval. The Bible is *authentic;* it is the word of God, but we are told by the rationalists that thinking people cannot accept the Bible because it is contrary to science. The conflict is not between the Bible and science, but between the Bible and the *guesses* of scientists which are *not supported by fact.* Evolution applied to man, for instance, which some substitute for the Bible account of creation, is not supported by a single fact—only by presumptions and assumptions. A million separate and distinct species deny and disprove the hypothesis; not a single species can be found to testify to its truth, yet this unsupported guess is substituted for the Bible.

The "Theological (?) Seventeen" want a "progressive" religion. What progress can they hope for if Christianity is the final word in religion? We go back to the Ten Commandments for the foundation of our statute law; to the Sermon on the Mount for rules that govern our spiritual development. What are the Seventeen expecting in the future? They seem dissatisfied with God, the Bible and Christ—to whom and to what do they look? Progress means motion forward. Would it not be well for them to indicate the direction in which they are going and their objective? They assume to look down upon the Bible and decide what parts are worthy to be accepted. They thus give the presumption of infallibility to their own judgments instead of to the Bible. What reasons have they to believe—these rationalists—that they are better authority than Moses and the prophets, than Christ and the apostles?

But the situation is not hopeless; there are about 250 ministers in Columbus and considerably less than one-tenth of them are dissatisfied with Christianity as it is taught. The masses have little use for the doctrine of a monkey ancestry or for the philosophy of those who look to the brute for interpretations of themselves. The people prefer to believe that man was made in the image of God and should look upward for inspiration. Spiritual, heartfelt, authentic Christianity still stands—and will stand.

* * *

Suffering and Glory are closely associated in the Bible and in life. Multitudes desire glory and want to avoid suffering; but the two are commonly found in company. Jesus said to Ananias, concerning Saul, "I will show him how great things he must suffer for my name's sake." But by dedicating Paul to a life of suffering, Jesus set him aside to a glorious career. There were beatings, wounds, imprisonments, rejections, shipwrecks, and final martyrdom in store for Paul; but also there was a depth of knowledge of the sweetness of God's grace, a triumphant and tremendously influential life, and a joy unspeakable and full of glory awaiting at the end of the way.—*New Century Teacher.*

A Church's Experience

By Attendant.

IN THE last January BIBLE CHAMPION, page 52, was an article, "Is or Contains," in which the advice was given to churches looking for a pastor, to test candidates with the question, "Do you believe the Bible *is* the Word of God, or, as so many now say, that it simply *contains* the Word of God?' and it was said, "If he says 'is,' other things being satisfactory, call him; but if he says 'contains,' you do not want anything to do with him."

Looking for the inward sense of this advice, it was not difficult to discover it. In fact we once heard a public speaker put it this way: "If I say *is,* this is the situation"; and, suiting the action to the word, he placed his Bible on the top of his head, adding, "The Bible is above me and I am subject to it; but if I say *contains,* this is the situation;" and, suiting the action to the word, he dropped the Bible on the floor and put his foot on it, saying, "I am above the Bible and it is subject to me, and it is for me to say what of it is the Word of God and what isn't, accepting what I please and rejecting what I choose to reject." And he added facetiously, "This makes me a bigger man than God Almighty!"

Ours is a college town of about 12,000 inhabitants. It has been announced that 314 diplomas are to be conferred this year.

The location and relation of our church with respect to the college give it considerable importance. The pastorate became vacant by the call of our minster to a capital-city church in another state. What next?

A pulpit committee of seven was appointed, six men and one woman. Three men were elders, two represented the board of trustees, and the other two members were of the congregation. Three of the men, including the chairman of the committee, had descended or ascended from the United Presbyterians, and their early training stood by them. They wanted the "right kind" of man for sure, for a pastor; the more since, in these vagarious and uncertain days, in their minds every minister is under suspicion.

Pity that such a sentiment could obtain, and a greater pity that there is so much justification for it.

Attendant had no candidate to recommend, but he, too, wanted the "right kind" of a man, and about this he felt no small concern. He proceeded to put into practice, with committee approval, BIBLE CHAMPION's sifting advice.

There is a minister, well and favorably known in the parish and already college pastor in an Indiana town, and the chairman of the committee said, sub-rosa, "He is the man we will call." Attendant wrote him propounding the question: "Do you believe the Bible *is* the Word of God, or, as so many are now saying, that it simply *contains* the Word of God?"

After about ten days a letter was received in which he declined to answer the question. That was answer sufficient. Nothing doing for *him,* absolutely. Thud!

A second man, highly recommended, was under consideration. The question was put to him, and by return mail came a ringing *"is"* answer. A third man ditto.

A fourth man was invited to preach as a candidate before Attendant could get in his work. Between the two Sundays he gave in writing a satisfactory answer to the question, and in his last sermon his indicated loyalty to the Old Book was such as to captivate the congregation. He was cordially called, but his home church and his presbytery non-concurring, he was contrained to recall his acceptance.

An elder of the church went back to visit at his old mid-Pennsylvania home. He interviewed the pastor of the fourth largest church in a presbytery of sixty-two churches. Somehow they did not seem to be getting anywhere in their conversation, and the elder finally asked. "Do you believe in God?" The minister replied, "I don't know whether I do or not." He is a graduate of Union Theological Seminary, New York City. Exeunt.

Another clergyman was commended as fitting and available. His answer was so breezily refreshing and so tonic withal to impaired spiritual digestion, that quotation is ventured: "In reply to your lettter received this morning, I would say I have taken the vow required of all men seeking ordination in the Presbyterian church. In that vow I stated my acceptance of the doctrines of the Presbyterian church as being the system of doctrine taught in the Holy Scriptures. The Larger Catechism, which constitutes a part of the statement of our faith, sets forth distinctly in answer to

the third question, that the Holy Scriptures of the Old and New Testaments *are the Word of God,* the only rule of faith and practice. I have always considered that statement to be true and by it I stand. Our faith states also, in answer to the second question of the Shorter Catechism, that the Word of God is contained in the Scriptures of the Old and New Testaments; but those who accept the latter statement without the first in order that they may excuse their disbelief in some portion or portions of the Bible, certainly wrench both Scripture and doctrine to the embarrassment of the church and to the damnation of themselves and others. (I quote partly the words of Scripture.) If you are asked at any time my position upon the matter you have suggested, you may give my positive statement that I preach and believe the Bible to be indeed the Word of God."

It might also be said that the second man mentioned above was called, but he finally found declination expedient.

A two-Sunday pulpit supply was arranged, for a warmly recommended trip-making brother, going and coming, who possibly might be a "prospect" besides. His sermons delighted the mass of the people. His phrasings were felicitous. He certainly had the art of putting things. Said an elder after his first sermon: "He is an artist in the use of language." For three months Attendant was shut out from church by sickness and had no part in the matter. The brother was enthusiastically called to the pastorate and is now in office.

Devolpments are awaited. The church is looking forward hopefully.

Such is a church's experience.

The Higher Criticism in Britian

From Pittsburgh Letter, by Rev. S. J. Fisher, D.D.

I AM sorry that, in a recent issue of the *British Weekly,* Prof. George Jackson, of Dilsbury College, Manchester, England, asserts the need of a revolution in our Sabbath-school teaching, and the inculcation of the results of Higher Criticism in the minds of the young. I am sorry, because I fear he does not realize the incompleteness of these so-called results, or the spirit which lies behind much of this criticism, or the consequences of pressing upon immature minds the new views. I am sorry that when he asserts all the theological schools of England have accepted this higher criticism, and mentions a half dozen prominent scholars in the Congregational, Presbyterian and Methodist Churches, who are presumed to accept it, and confound us with their authority, he does not recollect that some of us are getting tired of the assertion that every scientist says so and so, and it must be so, every writer affirms it, and the laity must accept it, for, if the Evolution controversy has shown anything, it is that numbers are not convincing, and that scientists differ and contradict it.

In last week's issue of the *Herald and Presbyter* we learned that, while a multitude of scientists said Darwin never declared man descended from the ape, the editor could quote page and line from Darwin to show he did hold a view which afterward he relinquished entirely. Prof. Jackson might well consider the remark of the late Dr. W. H. Green, of Princeton, on the Higher Criticism: "It is not to be decided by authority, but by reason and argument," and he should consider also that there were decidedly no more opposing criticisms of the opinions of Prof. Driver, whom he mentions as an authority, than those of Prof. Cheyne, of Oxford, though the latter is very much of an unbeliever. I am sorry, because the impression given by Prof. Jackson is that he desires the Sabbath-school children to be given this Higher Criticism, because he wants to sweep out of the Old Testament everything supernatural, everything miraculous, everything which implies a God closer than nature; *e. g.,* he tells of reading in his family the story of the death of Uzzah, and his young son of ten asking: "Why did God do that?" The only answer he could give was that Uzzah was suddenly stricken by an illness from a natural cause, and "the attributing act of God was the interpretation of the people of the day, and not to be accepted as historical fact." I wonder what opinion that lad will eventually have of the trustworthiness of the Bible, when the clear declaration in Samuel is so jauntily called a falsehood. Prof. Jackson pleads for such teaching to remove difficulties, and explain "strange

and terrible things attributed to God." He asks: "If you believe and teach your children that for that simple act (mark the insidiousness of those words, "that simple act") God smote Uzzah, how are you to teach these same children to call God Father?" Let us ask: "How can we believe in the goodness and love of God, and his power, when he let Paul go to martyrdom? But what an opportunity Prof. Jackson missed to teach his boy the higher truths of God and his worship, reverence, awe, holiness, and the wickedness of presumption, and the need of the Israelites to realize what the Ark represented, and how God could be approached! Let him read Joseph Parker's comments on Uzzah's act and death, and I feel sure he would see not only that the historicity of the account need not be doubted, but Uzzah's death was a blessing to Israel, in teaching reverence for the things of God. And further, Uzzah's death is for all time a piercing admonition of the divine holiness and sovereignty, a warning against irreverence and presumption, and, as Parker says, the lesson that is a part of the Christ-life is awe, reverence, self-restraint, and the casting aside the idea that God needs us.

Whatever may be the ultimate results of Higher Criticism, and they are still up in the air largely, the unauthorized laying aside of a belief in the historicity of the Old Testament (and the New) will degrade the Bible to the position of a book of legends, or myths, and then Christ goes. I believe there is far less difficulty in sincerely explaining or elucidating these so-called difficulties, than these anxious scholars imagine. Of course you can mistake or magnify these incidents. A skeptic can easily perplex. Language is pliable, just as when Dr. Fosdick, in talking of the Fundamentals, pictures the Vicarious Atonement "as placating an abbreviated Deity." I wonder what Prof. Henry B. Smith and Prof. Schaff, and Prof. Shedd, who once made Union Seminary great, or even Horace Bushnell, in his latter days, would say of such a criticism.

It has come to this, then, that our Sabbath schools must not only cast out Genesis, and Man's Sin and Fall, but every miracle, everything supernatural, and we must come down to the dead level of a world in which God never intereferes, and prayer, is only effective as a contortionist's gyrations. I have wondered if the experience of the late Prof. Marcus Dods, an earnest and studious man who, like several of his British associates, took, as life passed on, a more and more naturalistic view of the Bible, and made a limited reason the guide, was not partially induced by his attitude toward the Bible. I shall not stress too much his remark, "I have backslidden," for that is possible with us all, but when he says, "I have less and less interest in prayer," there are symptoms of a lost faith, and a destructive doubt. If you teach your generation that the Bible is only as trustworthy as Robinson Crusoe, or Alice in Wonderland, you will breed a race of skeptics, to whom not only the Virgin Birth is productive of a smile, but the Resurrection of Christ is a dead myth.

It all seems very unnecessary, even from the standpoint of these critics, that such moral difficulties should be troublesome. They announce the theory of a progressive revelation, and, if God's revelation is progressive, if each age received higher principles, why should a divine message suited to one age, and a method of training, be regarded as unhistorical by a later generation with more light?

In his latter days, Niebuhr, the distinguished and learned student of history, and at times swayed by the problems of unbelief, wrote: "I will have none but the God of the Bible, and my son shall be taught to believe in the letter of the Old and New Testaments, with a firm faith in everything I have doubted."

NOTE.—Dr. Fisher has been many years Pittsburgh correspondent of the *Herald and Presbyter,* Cincinnati. The one who sends us this part of his letter of Aug. 25, says: "Whatever I may pass in *Herald and Presbyter,* it isn't Samuel J. Fisher's letters." The article is so thoroughly along BIBLE CHAMPION'S spirit and substance, that we gladly print it. A copy of our "The Higher Criticism: A Present Appraisement," by U. P. Todate, has been mailed to Professor Jackson, which will doubtless be to him interesting and illuminating reading.—*Editor.*

* * *

A sensation would be caused in college circles if a proposition were carried out that was once made by Chancellor MacCracken of New York University, to the effect that universities should require from every freshman a Sunday school diploma certifying that he knew by heart the Ten Commandments, the Sermon on the Mount, a church catechism, and a score of the psalms and classic hymns. "So much as in us lies," says Dr. MacCracken, "we will make the college a place for pressing and strengthening reverence for things divine." This sounds strongly the spiritual note, which is too much lacking from education.

The Christian Creed

THE statements made below are intended to be a brief creed or confession of fundamental doctrines that pertain to the Chirstian religion and that are clearly taught in the Holy Scriptures. If they express what the individual Christian truly believes, he is asked to subscribe to them. They will also be submitted to conventions and conferences of evangelical church bodies for their assent; but it is to be distinctly understood that in endorsing them such bodies are not adopting a new creed, nor a substitute for the standards or doctrines they now accept, nor a complete statement of all the doctrines they hold; but merely that the doctrines herein contained are doctrines which they believe to be taught in the Bible and to be of a fundamental character in the Christian system of truth. The statements are proposed to all evangelical Christians and all evangelical church bodies to be approved as a testimony against the latitudinarian views held and advocated so largely today by persons who have departed from "the faith once for all delivered unto the saints."

The Creed was prepared chiefly by the Rev. Charles H. Fountain, 936 West Seventh street, Plainfield, New Jersey, with the collaboration of Prof. Leander S. Keyser, D.D., Springfield, Ohio, Rev. W. H. Griffith Thomas, D.D., Philadelphia, Pa., and Rev. G. W. McPherson, Yonkers, New York. Besides, it was submitted for criticism to over one hundred ministers, theological teachers, and laymen of the various denominations, and valuable suggestions were made by many of them. The price of the leaflet containing the creed and the explanatory remarks is 5 cents. Any person desiring a copy should send to the chief author as indicated above. Here is "The Christian Creed" which is proposed for the prayerful consideration of all evangelical Christians and all evangelical ecclesiastical bodies:

1. I believe in God the Father Almighty, Maker of heaven and earth, glorious in holiness, plenteous in mercy, infinite in wisdom and love.

2. I believe in Jesus Christ, His only Son, our Saviour, true God and true Man, who was begotten by the Holy Spirit, born of the Virgin Mary, spake with infallible authority, and suffered in our stead, that He might manifest the Heavenly Father's love by making atonement for man's sin.

3. I believe that He rose from the dead in His human body, changed and glorified; and ascended to the right hand of the Majesty on high, where He ever liveth and reigneth, the Saviour of all who put their trust in Him.

4. I believe that He will come again personally and visibly in His glorified body, and through resurrection and judgment fulfill the eternal purposes of God.

5. I believe in the Holy Spirit, who is equal with the Father and the Son in power, grace, and glory; who spake through the prophets and apostles; who regenerates the penitent, unites them in vital relation with the Father and the Son, and sanctifies them through the Word of truth.

6. I believe that the Holy Scriptures of the Old and New Testaments were written under supernatural inspiration, and are the infallible Word of God, the only rule of faith and practice.

7. I believe that the Church is the company of all who have been born again through faith in Jesus Christ, and have been formed by His Spirit into one living body, of which He is the Head.

8. I believe that Baptism and the Lord's Supper have been committed to the Church by His command to be observed till He come.

9. I believe that man was created in the image of God, in a state of sinlessness; but that through disobedience, when tempted of the devil, he fell into a state of sin, with its consequences of spiritual and physical death, from which he can be delivered only by the redemption that is in Christ Jesus.

10. I believe that those who accept the Lord Jesus Christ as their Saviour have salvation through His merits alone, and, having been kept by His power through faith, will dwell with Him in eternal blessedness in the life to come; while those who reject Him will suffer the eternal consequences of their sin.

11. I believe that it is the mission of the Church to manifest Christ to the world by good works, the fruit of a living faith, and to give His gospel to the whole creation; and that this gospel, when truly accepted, experienced, and practiced, is the solvent of all personal and social wrongs.

THE SANCTUARY

Christian Ambassadorship

A FAREWELL SERMON

By Wallace Radcliffe, D.D., LL.D., Washington, D. C. Pastor for the past twenty-seven years of the New York Avenue Presbyterian Church, Sunday morning, April 23, 1922.

Now Then We Are Ambassadors For God.—2 Corinthians 5:20

IT is an announcement of Divine diplomacy. It is the noblest definition of the minister. It is the clearest explanation of the Church. It is the choicest expression of the Gospel. The minister is not a hired man. The Church is not an expedient for transient conditions. The Gospel is not a mere paragraph in modern sociology. The Church is the representative of God to man.

God and Christ, in this impressive announcement, are interchangeable. The church and the minister are here in Christ's stead presenting officially the largest message for humanity. The minister is presented here, and the church, as the ambassador of a sovereign. He is a diplomat of the highest rank. The office is perpetual in the gospel.

The minister, called of God, commissioned by the Church and with the authority of the Church, is as distinctly and really the ambassador of Christ in his communication as was Paul himself, who made its original claim and announcement. His message is one of proclamation and appeal, in Christ's stead, beseeching men that they be reconciled; the appeal by human lips of Christ Himself, that through His wounds, and suffering and sacrifice, humanity may be brought into terms of reconciliation and fellowship with God Himself.

It proclaimed, therefore, right from the very beginning, the need of reconciliation and the world thereafter. It is the keynote of the Gospel, and the entreaty of the Church.

Man has quarreled with God. He originally walked with God. The condition is not one of voluntary and superficial relationship, but it is one of absolute, natural, complete relationship. The carnal mind is enmity against God. The carnal mind does not consider external things, superficial conditions, social mistakes; but in the very nature of the case is enmity. The natural man receiveth not the things of the Spirit of God. The idea is one of the actual hostility of the human heart to God; and there must be for man somehow, or somewhere, the reconciliation that will mean peace and life.

Man guards—you and I know how it is—he guards the outposts of the human soul. He makes incursions into God's own territory. He lays siege to the very fortress of God. Today, as never before, perhaps, the human mind revolts against Divine Authority, as revealed in the Bible, and by the Divine Spirit. He is aggressive—laying siege to the Bible itself, as by his destructive criticism he would dethrone Christ, would cut out here and there, and in manifold ways denounces the distinct expression of Divine Authority and the full announcement of the Divine character and love and human conscience, so that a universal consciousness, confusion, unrest, and destruction assures us not of the need of reformation or of pathological treatment of mental or spiritual disease here or there, but of the reconciliation of the whole nature of man to God Himself; and in the face of the fact, we have the manner of that reconciliation,—God in Christ reconciling us to Himself.

It is not the truth that God began to have mercy when Christ died. From all Eternity God has loved humanity. His heart has been reaching out for the former fellowship and service of the perfect humanity. It was impossible that peace and fellowship should be, that love should have its expression. There was difference; there was difficulty; there was insuperableness of difficulty until somehow, and as you and I know, by the death of Jesus Christ the difficulties were met, and peace and fellowship could be made possible between man and God. God did not need to be reconciled to man. It is man that needs to be reconciled to God, that somehow or other his nature shall have such regenerative change

that he and God can have fellowship one with the other.

And so we have the God in Christ, not mere man, Jesus of Nazareth, not the mere example of that man of Nazareth, not the mere teaching of that man of Nazareth, but the whole life and sacrificial service of the God-man of Nazareth. That is the God of the Gospel. That is the truth of the revelation. That is the one secret of eternal salvation. God in Christ! Do you see the emphasis? *God* in Christ. The conditions make necessary the Incarnate God. And only by an Incarnate God as given in Jesus Christ is there the possibility and the method of reconciliation.

Men remonstrate against the word "substitute," but it is the great word in the Divine method. God in Christ gives to us the man who was made sin, not sins, not sacrifices here and there for the individual sin, but who himself was made sin. And thus in human stead is restored to Divine favor, and for this God not only in sovereignty proclaims law, but in Christ's stead, and through His Church and ministry pleads with men. Infinite love pleads with humanity that he return, that he clasp hands, that he seek congeniality, that he welcome the indwelling light and life of the Divine Spirit.

That Gospel, in its directness and distinctness, has been the message of this pastorate. This pastorate was assumed at a time of unusual conditions and possibilities. It has been included in various Administrations, nationally,—those of Cleveland, McKinley, Roosevelt, Taft, Wilson, and now of Harding. It has been an era of unprecedented change in all varieties of thought and endeavor, and in the established life of our modern civilization. It has been the era of extraordinary scientific discovery and practical application. It has been a time of the wireless, of the world encircling telephone, of the submarine, of the aeroplane, of the radio. It has been the time of extraordinary doubt and skepticism and adventure against the loftiest ideals, social and governmental. It brought the irridescence of spiritism and many religious fads. It has brought to us in our political life and social life woman's suffrage and national prohibition. It has written the story of the Spanish American War, of the Mexican imbroglios, of the downfall of Germany and Russia, of the reconstruction of Europe, and of the sudden and extraordinary democracy. It has confronted the insidious disastrous revolutions and reconstruction of the World War, with all that those disastrous experiences have meant socially and governmentally, individually, and throughout the common life of the multitude.

But in the presence of all that, this pulpit has not lost its mooring. It has not accepted reconstruction in method or theme or conviction. As the Ambassador of Jesus Christ, and as the teacher and guide of this people, it has stood for the purity of spiritual life, the sanctity of religious worship. In the face of many temptations, in the subtle suggestions and insistences, it has stood for the ideals of spiritual life, for the decency and spirituality of public worship, for the scripturalness of its theme, for the sanctity of the Sabbath, for the authority of the word of God. It has not consulted with flesh and blood, it has not dallied with offered compromises, with financial or social expediency, with excited expedients or transitory opportunities, but has brought every such question and every such suggestion to the word of God, and to the dignity and spirituality of this Church. I take you to record that we have carried all things to Sinai and to Calvary. The credentials of the Ambassador have been always kept in view, and their authority acknowledged.

The reconciliation of man to God is the solution of all social and governmental questions, and carries in itself the era of peace and goodwill; and this pulpit has emphasized right through its administration, therefore, the authority of the word of God, the Deity of Christ, the sinfulness of sin, with its necessary retributions, and the need of regeneration by the person and power of the Holy Spirit.

It has not compromised. It has not evaded. It has not excused. It has not kept silence. It has not surrendered. It has magnified the Bible. It has uplifted the Christ. It has crowned Christ.

I am proud to say that I belong to the "Old Guard." I stand by the old Bible, the old Christ, the old Gospel, the old Sabbath, the old Cross. When the Waterloo of Christianity comes the Old Guard will win the day. It will not be by the volunteers outside or by some few visionaries or critics here and there, but Christianity will have its victory by the testimony and service and sacrifice in the doctrines and consistent truth and testimony of those who stand by a gospel once for all revealed, and by Christ once for all crucified.

After a ministry of more than fifty years I wish to say solemnly and unequivocally that I confess myself a conscious and condemned

sinner, in despair of any human philosophy or merit or method of salvation, that my only hope is in the atonement by our Lord Jesus Christ on Calvary imputed to me personally and claimed by a faith which is itself the gift and work of the Holy Spirit. With such experience this pulpit could only proclaim, as it has done through these years, the hopelessness of man, the falsity of all human gospels, the exclusive claim and promise of the Cross, and the imperative necessity in any redeemed soul for repentance toward God and faith toward our Lord Jesus Christ.

In the presence of many difficulties these truths have been preached. We have recognized that the central point in this Church is the pulpit, and not an altar; that in the comprehensive work of the pastorate, whilst its varied demands and opportunities are imperative and blessed, yet the central fact in a community such as this is the pulpit. The Church that does not preach will soon be superseded. It may exist, it may have a form; but the Church's mission is to preach and if it does not preach it does not live. It may have the form, but the Church's commission is to preach,—"Go preach!" And whatever must be neglected, the Pulpit must not be neglected. And I will abide by your testimony as to the faithfulness herein of this Pastorate.

The Bible has been the textbook,—the Bible in its entirety, so that by the continuous teaching and by the systematic reading of the Word, the Word of God has come to your hearts, and consciences, and in that I take pride that this Pulpit has been faithful, has sought to be authoritative, has been spiritual, has been instructive, has been evangelistic; not perhaps with hysterics or noisy emotions and demonstrations, but in the large way and in the efficient way it has proclaimed an evangelism that has carried in it the round, rich, enduring tone of the authority of the Word of God.

Doctrine must be preached. The man that does not preach Doctrine has no right to preach. And those of you who complain of the Pulpit today, if you investigate, will find that your complaint lies in the fact that the Pulpit has not been teaching, but soothing you to sleep with little essays about secular things, starving you with newspaper stuff or entertaining you with ecclesiastical vaudeville. The Pulpit that is true is the Pulpit that is doctrinal, doctrinal because it is practical, and practical because it is doctrinal; an evangelist because it is a teacher, and a teacher because it is an evangelist.

And so we have sought in many weaknesses and in many mistakes in these twenty-seven years of the Pastorate to magnify this Pulpit, to exalt the Word of God, and to construct this Church into a fountain from whence shall flow forth the streams that make glad the city of God.

Of course, there are certain material results that are to be thought of. I will read them to you: In 1895, when this Pastorate was assumed, the church roll did not include any reserve roll, and claimed 1158 communicants. In 1922, in this year, the total roll is 1566, but with deductions for reserve roll and affiliated membership, the active membership is 1127.

Since 1895 there have been added upon confession 775; upon certificates 803; a total of members received in this church in the present pastorate of 1578, which is itself, you see, a pretty good congregation. And in that same period we have lost by dismissal 757—you know the changing character of our community—and by death 401, making a total loss of 1158. There's another church, 1158, that has gone through these doors.

As to financial results, the congregational expenses have been $393,083, and benevolences in this time have been $304,680. I call your attention to the fact, which is very much to the credit of this church, and a little to the Pastorate, ordinarily we expect a church to spend a great deal more on itself than it does on benevolences. That is the weakness of the church today, that it spends thousands annually upon itself, and then has little left for benevolences. But this church, in its efforts during the past years, has done a wonderful piece of work, so that our benevolences are almost equal to our congregational expenses, the financial result being $697,763.

For the sake of history, special outstanding incidents should be noted. In 1899 this Church entertained the World Alliance of Presbyterianism. In 1903 we celebrated with nearly a week of historic services the Centennial of New York Avenue Church. In 1917 we entertained the National War Service Commission of the Presbyterian Church. Also, this church was represented by its pastor in 1898 in the office of Moderator of the General Assembly of the Presbyterian Church, U. S. A.; as delegate in 1910 to the World Missionary Council at Edinburgh, Scotland; in 1913,

to the World Presbyterian Alliance in Aberdeen, Scotland. It is also worthy of record that this church has been the common meeting place, most generously furnished, for almost daily use in the general interdenominational and benevolent activities of the Capital.

Of course, material results are very limited and more or less superficial. There have been other interests and activities in our congregational life. One cannot help but remember one after another of great men, strong men, splendid men, loving, faithful, devoted women, interesting, intelligent and ambitious young men and women, and boys and girls. One looks upon the past, and there is of necessity sadness. The multitude who here have taken counsel with us and broken bread with us about the Lord's Table, who having entered into rest, their faithfulness and devotion we will cherish. It has bound up in itself many loving friendships, rich relations, commanding personalities, large, strong and interesting characters.

The very situation of the church has brought together individual varieties that have not only wakened interest but won admiration and friendships that will be cherished not only in the remaining years of earthliness, but the fellowships and lasting joy throughout the eternities.

There have been large interests, large thoughts, impelling inspirations, that have pressed themselves upon our activities and our sympathies, which all will remember, and which have passed into the history of our indivivdualities and of this church. There is nothing greater in the world than to preach the gospel. There is no more delightful study than the study of the Word of God. There is no more joyous experience than the consciousness of affiliation with the great multitude, the noble army of martyrs, the glorious company of the apostles, the holy church, throughout all the world, the multitude living today, in the largest and richest and noblest ideals and experiences of the Church of Christ.

I wish to emphasize very briefly certain elements that I think have been the spirit of the Pastorate. In the first place, it has sought to develop the church spirit,—to be faithful to ordination vows, and to our acceptance we have recognized the obligation to teach Presbyterian doctrine, to train Presbyterian life, and to guide in Presbyterian government. I think you will testify that there has been a comparative fidelity thereto.

But there was also the largest desire that this church should be lifted into a commanding place in the general church life. And so very early there was presented to you the idea of the Presbyterian Cathedral. Nobody ever contemplated a Roman Cathedral, nobody ever contemplated a Protestant Episcopal Cathedral, but we did contemplate and expected to erect a Presbyterian Cathedral here or somewhere else in the Capitol that would be a large, commodious and well appointed building, a credit to you and to the Presbyterian church of America, that would have a pulpit honored and influential, that would have a worship that would be beautiful and inspiring and uplifting, that would be large enough for the General Assembly and corresponding meetings of the church, and that would in every way stand in one sense as a portrait for the nation, in another sense as a tremendous voice that would declare, that would appeal, that would rejoice, that would compel rejoicing in the life and achievements of our common Presbyterianism. I hope that will not be forgotten. It was a genuine ideal of sincerity not only, but of intellingent Presbyterian sincerity and loyalty. It still appeals, and I urge it. It did not command the intelligent interest and generous loyalty of the earnest Presbyterianism. But we will hope that somehow and in some way that great idea, however it may materialize, shall be accomplished to the honor of the Church and benediction to the Republic.

I have brought to you therefore the church spirit, because our doctrines, we believe, to be most scriptural, our worship most helpful, and our government most republican. We have also emphasized the catholic spirit. There has been no bigotry in this pulpit as there is very little, if any, in Presbyterianism. Presbyterianism is preeminently a catholic Christianity. It recognizes and affiliates in the brotherhood and communion of the saints. It accepts the idea of larger union, and approaches constantly the brotherhood of discipleship, has no Lord's Table that is a denominational table, and no pulpit that is an exclusive pulpit.

We have again and again sounded the note of union, not in fads, not in noisy and impossible acclaim and demand. There are worse things than denominations. We do not look very soon for one denomination that shall cover the whole earth. But we do look for the union of all Presbyterians in one denomination, Presbyterians and Reformed; and

that is speedily coming. And we also give the hand and the recognition and the cooperation and the federation with all who sing their praise to Christ as God. We do not believe that when Christ prayed that they all may be one, he at all meant one large, organic single denomination of Christians, but he did mean that they all might be one in the meaning that with the varieties of the body there should be the one spirit, many members but one body, and one spirit by this life.

We have emphasized not only the church and the catholic spirit, but the missionary spirit. It has been one of the great gratifications of this pastorate, namely, the development in its gifts and sympathy and intelligence in home and foreign mission work. It is magnificent the advance that has been made, and the cheerful and earnest activity therein. Few churches in this country can reveal, all other things being equal, such a large sympathetic and intelligent activity as this church does in its increasing interest and organization and results in home and foreign missionary benevolence and activity.

And the women are to have, and must have, from us, and should have continually the earnest and hearty recognition for it is very largely the work and crown of the women of this church; and I trust that we will ever remember in all our thoughts that preeminently the Church of Christ is commissioned to preach, and that we are seeking to fulfill our purpose, not when we gather together on Sunday for an hour of pleasant worship and for an exchange of Christian courtesies, but when by organization, by gifts, by service, we carry the Word of reconciliation to the lowest slums and to the furthest ends of the earth.

And it has not only been thus a church with a catholic and a missionary spirit, but it has therefore had a scriptural spirit. The Word of God has been supreme; the Bible has been the unquestioned authority; and from that Bible we have sought for our principles and direction, and that through this church, a true Gospel might be preached and a genuine Christian life made manifest.

But I recall that the mission of this pastorate is ambassadorship. There is nothing gained in the present questionings and debate and doubt and skepticism. I wish in closing my pastorate to emphasize renewedly the one great fact and the one great power which we are to cultivate, and the one high ideal here to be sustained. There is no other Name; there is no new Gospel to be preached; there is no mission for any new church; there is no word in philosophy, in legislation, in scientific discovery, in world thought and world adventure, in religious fad, in spiritualism, in imported Orientalism; no opportunity, no message, no gospel, save in that one message that is given you in the Word of God, No other Name. The salvation of the human soul, the life of the church, the purity of society, the stability of the republic, the peace of the world, are announced only by the embassy for Christ, and can come only as man is reconciled to God. I leave with you this word of the ambassador. I recall to you the picture of Paul as painted in the text, "In Christ's stead." A genuine Sabbath congregation is here, not for intellectual pleasure, nor social advantage, nor business opportunity, much less in the power of a simple and wholesome routine, but as we sit in worship, or listen in devotion beyond all hymn or anthem or reading or discourse, the eye of reality desires not a mere man, nor a human ordinance, nor a passing hour, but in Christ's stead all steads. Christ stands by hymn, by word, by discourse by his very presence. The wounds in his hand and side, the love in the very tone of His voice, the appeal in his very presence, "Be ye reconciled to God," and with hearts believing and confessing we cry, "Lord to whom shall we go? Thou hast the words of eternal life."

Now, in the name and by the authority of the Presbytery of Washington City, I declare this pulpit vacant. And may Christ, the King and the head of the Church provide you one who will honorably and loyally continue this ambassadorship of Jesus Christ that Christ the Saviour King may be honored, His church enriched, and man reconciled to God.

* * *

If a company of one thousand good church laymen were asked, as a conference of ministers was once asked, to testify how many of them prayed regularly to God one hour a day, would more than one of the thousand be able to respond, yes?" If asked how many spend fifteen minutes daily in the closet would one of the hundred be able to say he did? For five minutes, at a time daily some would even be unable to respond! But think what would come to the church if five hundred of a thousand spent a full daily hour with God. The good Chritian really cannot pray for all the persons he ought to pay for all the movements of God's cause in less than an hour daily. Do you think he can?—*Eastern Methodist.*

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware.

"THE BROOK DRIED UP"

It is easy to see God's providence when the brooks of prosperity sing to the sea. But in loss, sorrow, famine and drought, it is more difficult to understand the Divine will. We often wonder that the Heavenly Father would permit such affliction. If Elijah could have enjoyed the vision of Zarephath, where the widow's oil and meal would not fail during all the famine, he would have rejoiced at the sight of the failing brook. Those who trust in God instead of in His gifts never lose faith when material surroundings seem against them.

The eye of faith looks through all clouds, beholding the Sun of righteousness always shining. When we think we have reached a permanent resting place in life, how often we appear to lose all, and afterward see it was in order that we might rise higher and advance farther in greater achievements and grander developments. Job reviewing his life, exclaimed, "He has given me double for all He has taken away!"

Therefore the swan song of the dying, drying brook is, "This is the victory that overcomes the world, even your faith." The visible, material treasure is not real riches, for they lie along the banks of the unfailing river of life, under the shade of the trees of Paradise.

Hunger and thirst, peril and prison, illness and death, should be our slaves, not our masters; if we are willing, they will serve us well, conducting us from the seen and temporal to the unseen and eternal.

The fragrance and beauty of the Rose of Sharon reach greatest perfection in our nature when all the lesser buds are eliminated. When all the water broks of precious earthly comforts are dried, when we give ourselves up to perish, for His sake, and willingly drink from the goblet of suffering held by the Hand divine, we quaff the elixir of everlasting life and take our place alongside the banks where angels moor their boats and immortals welcome us forever.

For I the Lord will hold thy right hand; I will hel thee.—Isaiah 41:13.

Remember that the hand that upholds th heavens will never be palsied, nor the arm weakened with years; the eye that seeth thee will never grow dim. His everlasting attributes are the same yesterday, to-day and forever.

A valiant captain was once requested to send his sword to his monarch for examination. The ruler returned the weapon, saying "I see nothing wonderful in this sword." The captain replied, "Your majesty has been pleased to examine my sword, but I did not send the arm that wielded it. If you had examined the arm and the heart that guided the arm, you would have understood the mysterious power of the sword." Our God's weapons of power in nature are only lifeless forms without the arm of his spiritual energies.

We must be conscious of our weakness before we seek his strength. He will supply all our need according to his riches when we feel our need enough to ask him.

Hands are toilers, providers, protectors and keepers. In a union of hands, there is wonderful strength. But when your hand grasps the right hand of God's righteousness, all power is yours. How blessed to go hand in hand with him all the way! A mother, denied admittance to the bedside of her wounded soldier boy, lest it should over-excite him, plead with the nurse to take her place for just an hour, disguising herself as the nurse. But the first time she put her hand upon the boy's aching brow, he said, "Nurse, that feels like my mother's hand." Motherly comfort could not be disguised. So the soul knows when the tender, loving hand of Jesus smooths the brow and wipes away the tears. He cannot disguise the marks of his hands that bled for us. He laid his hands of blessing upon the heads of little children, who learned to love him. He says to all, "Behold I have graven thee upon the palms of my hand. Fear not for I am he that liveth and was dead, and behold I am alive forevermore." At a touch from his hand, death flees away, fear is gone weakness becomes almighty strength.

For prophecy came not in old time by the will of Man; but holy men of God spake as they were moved by the Holy Spirit.—2 Peter, 2:21.

The Old Testament may be called the pedestal upon which the New Testament column of Christ and the cross securely rest. On the impregnable Rock foundation of the Old stands the glorious figure of the Son of God, the Saviour of men. After the various blocks of the foundation were laid, the block of creation, of the law, of phrophecy, of miracle and of the Hebrew nation; in the fullness of time, God sent forth his Son.

The cross is the world's Statue of Liberty, enlightening all the peoples of the earth. Around its Rock of Ages, all anchors hold, all shipwrecked may be rescued. All the past of the Bible culminates in Christ, prophecy points towards him, promises are fulfilled in him. He is the flower of the stalk of centuries, revealing the beauty of the Bible, the glory of God and the possibility of salvation. The Old Testament starts with the words, "In the beginning, God created the heavens and the earth." The New Testament exclaims, "Behold the Lamb of God, who taketh away the sins of the world!" Creation and redemption form the complete statue of being and freedom for all mankind. The cross is not only the symbol of liberty, like the flag of a nation, but it is liberty itself, for he whom the Son makes free, is free indeed. The melody of the cross peals forth peace to every believing soul; it rings out the old and rings in the new, the Christ that is to be. Here the nations bow down and worship; the ages of the past have gathered around the glory of Christ's first coming, while the millions of the present look with joy for his coming as king of kings and lord of lords, when unto him every knee shall bow and every tongue confess his right to rule.

The one who will not help ascribe honor and glory and power unto him who hath loved us and washed us in his own precious blood, will be a man without a country and without the Christ during the cycles of eternity.

Where there is no vision, the people perish.—Proverbs 29:18

A young man poring over his book in a New York City skyscraper, was told by the oculist, "You do not need glasses, but distance. Every noon hour go to the top of the building and spend a half hour looking up and down the Hudson and across the river to New Jersey. Give your eyes a chance at distance." When there is no faraway vision, the eyesight will perish; so, when the soul is wholly occupied with the near, the little and the low, it is perishing for want of a wider outlook. Looking at self instead of the need of the wide world, looking down instead of up at the stars, looking at the earth instead of the heavens, tends to make the soul stone blind.

Is not the best portion of some books their suggestiveness, giving clue to lofty ideas not in writing, giving visions of inexpressible beauty beyond us? It is then that the mortal begins to put on immortality; things are seen beyond the horizon of time. We come to know that there are open doors in our Father's house above inviting our entrance. Our sky is full of stars if we would but consider the heavens, give the eye of faith a chance; let it sweep through the universe of God and bring back visions immortal. Thus we practice the presence of immortality, getting glimpses of the King in his beauty and of the land far off.

Dr. Jowett, when a young man in his home life saw his mother looking up from her work and out of the window, at the stars. He said, "Mother, why do you look up?" She replied, "I look up, my son, to rest my eyes and get a larger vision." Would that every weary one, gazing down upon toil or upon the embers of losses, bereavement, cares and crosses, might get glimpses of the far away glories in the heavenlies.

Nations, as well as individuals, perish without the wider, loftier vision of God's universe of all peoples and worlds. Looking down continually, we sag into anarchy, atheism and materialism. We use Bunyan's muckrake more than we do the telescope.

I am crucified with Christ—Galatians 2:20

Rev. Dr. F. B. Meyer tells us that he became so absorbed in writing a sermon about the cross of Christ that, while he was dressing himself before the mirror, he exclaimed, "Have I ever been on that cross?" "Yes, I was potentially there with Christ. But in my own experience, have I felt the nails in my hands, the spear in my side, the crown of thorns on my brow?" Then he prayed, as he stretched his arms out, "O God, nail these hands with Jesus to the cross!" He saw himself actually hanging with Jesus on the cross until the peace of God so filled his soul that his ministry was with greater power after that crucifixion.

Have we crucified the affections and the lusts? Are we dead with him and risen into newness of life? Dead bodies are not susceptible to sensations; being dead to sin, one does not yield to temptation. Being alive unto God, good impulses throb the soul. If we have suffered with him, we will live wholly for the glory of his kingdom and will reign with him forever. Therefore, nail your reputation to the cross, your covetousness, your tongue, all sinful tendencies. Then it will be said of you, "Blessed are the dead who die in the Lord." For you shall live with him here and hereafter.

After the ten days of dying at Pentecost, the resurrection power suddenly came upon all, so they could exclaim, "We are crucified with Christ. Nevertheless we live, yet not we, but Christ liveth in us." Easter and Pentecost come after Calvary; there is no other way to overcome the world. The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Building character is like growing trees; storms, earthquakes and wrenchings make the grand old monarchs of the forest sublime in majestic strength and symmetry. So the soul is made perfect through pain, to grow at last in the Paradise gardens with Christ, the Tree of Life.

The Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, and showing mercy unto thousands of them that love me and keep my commandments.—Exodus 20:25.

It is said that all animals begin life with hereditary instincts and habits. Every dog who turns around before the fire before he lies down is imitating his savage ancestors who trampled down the long grass to make a lair for the night's rest. Our human natures have been moulded by our ancestors. How does this law affect man's moral responsibility? If goodness has a right to development in posterity, evil must follow the same law. Heredity does not destroy man's accountability but increases it. Our Lord, who came from the Father without sin, who was holy and undefiled, as our Judge will consider our weakness. He remembereth that we are dust; he will take into consideration all our tendencies and temptations; so then each one must give an account of himself unto God. If the devil seems to hold a mortgage on your life through heredity, God holds a greater mortgage, for he is the original owner and creator. He only has the power to restore the recreant, to cleanse away the black spots of evil and make the victim of heredity pure as Adam in Eden.

Paul realized this victory when he exclaimed, "Who shall deliver me from the body of this death?" I thank God through Jesus Christ our Lord." God's image in man is only blurred, blackened and hidden. He can put us through the mint and restamp the coin restoring its beauty and original value. Grace conquers heredity and all manner of evil. In the morning, the thief on the cross was in hell; in the evening, he was with Christ in Paradise. Through faith he had partaken of the Divine nature, was born of the spirit, made new and bright forevermore.

Thus saith the Lord that created thee, O Jacob, I have redeemed thee, called thee by thy name; thou art mine.—Isaiah 43:1

What wonderful words of love and tenderness are these. We are our Father's family of children, the universe is our dwelling place, his Son our Saviour. He knows our name and number, our need and troubles; conscious that we are but dust, a smoking flax of love, he hath made us heirs to his riches, companions of his heart. He created us for his glory and joy, for our happiness and usefulness.

We should rejoice that we do not live in a chance world, with no protector or guide; where death means chaos and oblivion. We were not launched upon the sea of time, to be sunk in midocean, but to be landed upon the golden shores of immortality. Earth is the training school for the activities of the future.

"Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

Death crowns us with life eternal; death is the moment of silence between the music that charms you last on earth and greets you first in heaven. The singer goes to join the Choir Invisible. The artist is charmed by the thought that he will continue the study of frescoes in the museum of the universe. The weary toiler mounts up upon wings and reaches the land of rest. Our Redeemer will empty all tombs, as he did his own. He, Samsonlike, carried away the gates of the Gaza of death, making it a highway for immortals. Christ, knowing that he came from God, knew that he would soon return to the glory he had had from eternity. Having made the passage between heaven and earth, he knew the way back, and will come and bring us to himself in his own good time.

PRAYER MEETING SERVICE

By A. William Lewis, B.D., Hay Springs, Nebraska

November is the month of National Thanksgiving. America has led the world in this. We got the spirit from our Pilgrim Foreparents of 1620. We need to emphasize the giving of thanks to *God*, rather than to man.

"Imitators of God"

Ephesians 4:25—5:2

God is immeasurably above and beyond us; et we may imitate Him! This is a mystery, ot believed by many. The agnostic thinks e cannot know anything definitely about od. This possibility gives us inspiration.

We imitate God as dear *Children*. When he daw borrowed the peacock feathers, he beame ridiculous. Clothes do not make the an or the woman. This imitation is not outard. It is the life of the heart and the soul, the spirit which proves our lineage. The ittle boy imitates his father not by wearing is clothes, nor by trying to look like him; ut by trying to *be like him*. God made man His Own image; and therefore it is possible or us to cultivate resemblance. "We have ot received the spirit of bondage to fear, but he spirit of adoption, whereby we cry, Abba, ather."

Some have thought the pledge of the C. E. ociety impractical, that even Jesus was imossible, for us to imitate. They brand this mbition as "goody-goody." But the greatest ien of the world to-day are imitators of God, s He is revealed to us in Jesus Christ. Study ie life and beliefs of Grenfell, the idol of Iarvard and Yale. Read the newspaper acounts of President Harding, of Lloyd George. esus was the most *manly of men*.

When we open our heart to Jesus Christ, Iis Spirit is born within us. Then we see the ossibility of imitating God by following Jeus. We have been twice born, and our soul ets into action. By keeping in touch with Iim, in spiritual fellowship, we feel and iow the new life. We involuntarily, gladly, arningly emulate His virtues and graces. Thus we grow up to be more and more like ir Heavenly Father.

God is omnipotent, and we want to be rong. God is omniscient, and we want to wise. God is righteous, and we want to be ght. But what wins us most is this that God is *kind*. His love is supreme. Feeling this fatherly passion, we want also to be kind and forgiving. We glory in service, which is God's greatest characteristic in His dealings with man. We are willing to sacrifice much to help others, as God sacrificed His Son, as Jesus gave Himself a ransom. We recognize and acknowledge God.

The Divine Dynamic

John 14:1-24

We do less than we know. We are less than we hope. Some slackers would dream of honor and medals! There is often a lack of energy, a paralysis. We read the Gospel of Christ and approve the good; but we do not get far in following Christ. Jesus reveals our weak point. "If ye *love* me, ye will keep my commandments."

In 1917 how did Americans realize their ideals? It was by the love of country, the love of the flag, the love of liberty and fair play. So every life can realize high ideals only by love. Christianity is hollow and selfish, apart from the love of Christ. It is the love of God that lifts us out of the materialistic, out of the earthy. It is this love that finds the commands of Christ joyous, and realizes ideal manhood and womanhood. "If ye love me, ye will keep my commandments."

Electricity is diffused throughout the earth. It must be localized and harnessed. The love of God pervades His universe; but it must be localized in our personality and made the motive power of our life, by personal faith, before it can transform our life. No other religion can possibly compare with Christianity, because Christianity alone makes the love of God the dynamic of human life. His love is sunlight and power. The anemic become healthy. The incorrigible criminal becomes good. Fear which enslaves like the taskmaster of Pharoah, gives place to the liberty and joy of the children of God. The spiritually emaciated and starving, like the hordes of

Russia, have their hearts enlarged; and they exult in strenuous action. At Mecaxa, Mexico, the water of the lake is 1470 feet above the wheel; and the Mexican Light and Power Company develops power accordingly. So in human life our power and efficiency depends upon the size of our soul, for the "height of head" is Heaven.

"God's Fellow-Workers"

1 Corinthians 3:9-17

The great question for each of us is not so much the inspiration of the Bible as the inspiration of our *life*. What an inspiration to have a fellow worker of enthusiasm and effectiveness! What a marvel is this, that we may be fellow-workers with *God!!!* Nothing else will save this shattered world. This is sure redemption.

This is an age of team work. Jesus Christ is the Captain of our team; and God works with us, not with angels, in our work. He is so sure of His resources that He trusts us. His Holy Spirit can make us efficient. This is the vital truth of religion, being linked up with God, in heart, mind, and soul, now and forever. Read Psalm 139. The special truth before us is linked with God in *work*.

We are fellow-workers with God in every duty. Our *body* is the temple of God. This is true for the child as well as for the adult. This robs life of monotony and work of drudgery. This makes all Christians fellow-servants in the Lord, in common service, and brings us very close. We are workers with God in His vineyard, in His greatest work on earth, in bringing in His Kingdom over all the earth. We are workers with Jesus Christ, as much as were His disciples in the days of His flesh. "Lo, I am with you *always*." We have all kinds of working tools, indiscriminately. We shall be rewarded according to our faithfulness.

We are workers with God in *character*, the immortal life, our own and others, whom we can influence. This is better than being a worker in gold and precious stones. We are not alone and isolated, but we work with others in the Church, in the community. There is no room for pessimism. God's power is communicated to us, through our faith and love. Many live at a low rate, in partial touch, with just enough power to run the wheels. "With my whole heart have I sought Thee, I am Thine and all that I have."

Partnership With God

Romans 8:1-18

If we are heirs of God, we are partner and then some. Labor is now demanding pan nership. Under certain conditions this ma not humanly be possible; but God has throw open His work and His partnership to all th come in sincerity with good intent.

Jesus is the Mediator, Who is the sc Agent for this business. "No man cometh u to the Father but by Me." "My Father ha given all things into my hand." Those th enter this partnership, ought to sign up some Church, which is the only authorize organization for this life-business. Many pl fast and loose with Christ.

We must do our part, however small. Go has the capital, and we have the opportuniti God has the wisdom, and we have the respo siveness. God has the power and we are t machinery, the agency. God has the autho ity, and we have the commission. Bankrupt is impossible. God "corners" no one but S tan. His monopoly is benign.

This makes the most menial act an honor. girl said of washing dishes, "I hate it; b these are my character pots." The obstru tions in the St. Lawrence made possible T Thousand Isles of marvellous beauty. T Indians walked over coal fields; but the whi men saw the coal. For ages men saw t lightning; but at last the discerning saw ele tricity and used it. In partnership with Go we are led to see new possessions and enj new pleasures. What an estimate this giv of human life! What a vision of the life come in the Father's Home!

* * *

Topics of Mid Week Meetin

Lesson: John 8:33-47. *Topic*: Who a God's Children? *Text*: Rom. 8:17. *Par lel Texts*: Matt. 13:38. 1 John 3:10. Ro 9:8. Eph. 2:2,3. Gal. 3:26. Gal. 4:5. Ro 8:15. John 1:12. Rom. 8:14. 2 Cor. 6:1 18. Matt. 5:9.

Lesson: Ps. 1. *Topic*: Christian Purit *Text*: Ps. 18:26. *Parallel Texts*: 1 Ti 5:22. James 4:8. 1 Pet. 1:22. 2 Tim. 1 2 Pet. 3:1. Heb. 9:13. Acts 20:26. 1 Jo 3:3. Prov. 15:26. Prov. 21:8. James 1:2 Ps. 24:3,4. Matt. 5:8.

Lesson: Ex. 20:1-17. *Topic*: Our Ca tain's Orders. *Text*: 5:19. *Parallel Tex* Hear! Deut. 12:28. See! Luke 24:3

Come! Isa. 55:1. Repent! Acts 3:19. Believe! Acts 16:31. Love! Matt. 22:37. Be! Matt. 5:48. Go! Matt. 21:28. Do! John 2:5. Keep! Prov. 4:23. Speak! James 2:12. Watch! Matt. 24:42. Wait! Ps. 27:14. Pray! 1 Thess. 5:17.

Lesson: Ps. 138. *Topic*: Paul's Thanksgiving. *Text*: Col. 3:15. *Parrallel Texts*: Thanks for others! Rom. 1:8. 1 Cor. 1:4,5 1 Thess. 3:9. Phil. 1:3-5. 1 Thess. 2:13. 2 Thess. 1:3. Phile. 4,5. Thanks for himself! 1 Tim. 1:12,13. 1 Cor. 14:18,19. 2 Tim. 1:3,4. 2 Cor. 2:14. 2 Cor. 8:16. 1 Cor. 15:57. 2 Cor. 9:15.

LIBRARY TABLE

By Professor Leander S. Keyser, D.D., Springfield, Ohio.

A System of Christian Evidence. By Leander S. Keyser, D.D., Professor of Ethics, Theism and Christian Evidence in Wittenberg College, Springfield, Ohio. Cloth. $1.75. The Lutheran Literary Board, Burlington, Ia.

We have been familiar with this sort of literature many years. The book was primarily designed for use in college and seminary classes, and for this end we do not know of anything better than this production of Professor Keyser. If we were again a teacher, it would certainly be our choice. Not only this, but it is as well and most happily adapted to the general reader who wishes to be intelligent in the matters of the field which it covers. For teacher training, for normal and for Bible classes it is a treasure-house of information.

It is in five parts, and a glance at a general outline of the System will show its scope. Part I. General Notes and Principles. Part II. The Bible a Special Divine Revelation. Part III. Christian Theism and Opposing Theories. Part IV. The Doubter and his Difficulties. Part V. The Failure of Infidelity.

A breaking up of this outline into articulated specifications would exhibit the surprising detail and yet fulness with which the scheme is wrought out. Space permits the presentation of only a fraction of Part III., which we feel, we must give because it is so consonant with the special line and purpose-plan of this magazine.

Treating the Bible as a special divine revelation, we have I. General Observations, with 15 specifications. II. Internal Proofs of the Divine Inspiration of the Bible, with 58 specifications. III. External Proofs of the Divine Inspiration of the Bible, which is developed thus:

1. The proof from experience. (1) A needed distinction. (2) Definition of Christian experience. (3) The direct assurance of the Bible. (4) The witness of the Holy Spirit. (5) The contents of religious assurance. (6) Superiority of positive assurance over negation. (7) Physical assurance and sense experience. (8) The great "cloud of witnesses." (9) Christian experience unique. (10) Christian experience no delusion: a. So many intelligent people could not be duped; b. Conversion changes moral character; c. Its cardinal factors personal; d. God makes His voice known.

2. Proofs from Christianity's salutary influence. (1) Individual examples. (2) Influence on communities and nations. (3) Reasons for these uplifting influences. (4) Why Christianity does not cure all ills. (5) Wrongs done in the name of Christianity.

3. Proofs from history. (1) Ancient manuscript: *a*. Codex Sinaiticus; *b*. Codex Vaticanus; c. Codex Alexandrianus. d. Codex Ephraemi; e. Many others. (2) Helps in determining the text (Old Testament): a. The Targum; b. The Talmud; c. The Septuagint. (3) Early translations of the New Testament. (4) Jewish and Christian care of sacred books. (5) An early Syriac version. (6) Testimony of church fathers: a. Clement of Rome; b. The Epistle of Barnabas; c. "The Teaching of the Twelve Apostles;" d. Polycarp's witness; e. Testimony of Papias; f. Witness of Justin Martyr; g. Witness of Irenaeus, Clement, Tertullian; h. Testimony of others. (7) Witness of early secular writers: a. Josephus; b. Tacitus; c. Pliny, the Younger; d. Celsus, Lucian, Porphyry.

4. Proofs from archeology. (1) Character and abundance of the evidence. (2) Specific instances: a. Traditions of creation; b. Traditions of the flood; c. The Code of Hammeerabi; d. The Tell el Amarna Tablets; e. The city of Pithom; f. The Hittites; g. New Testament confirmations; h. Evidence of primitive civilizations; i. Early religions.

5. Proof from Biblical criticism. (1) Definitions. (2) Legitimate Biblical criticism.

(3) Criticism and Scholarship. (4) The "mediating" criticism. (5) Reference to Bibliography.

6. Proof from the principle of causality.

7. Proof from the integrity of the Bible.

8. Proofs from the genuineness of the Biblical books, The Pentateuch, the Gospels, Acts, Epistles, Revelation.

9. Proofs from science. (1) All men love science. (2) The Bible often touches the scientific realm. (3) Beautiful agreement between the Bible and Science. (4) Scientific opinion changes.

10. Proofs from the Biblical world-view. (1) View the Bible in the large. (2) Its view of God. (3) Its view of man. (4) The true philosophy.

Ab uno disce omnes! From one learn all. This fraction shows the detail and fulness with which, satisfactorily, the whole book is wrought out.—*W. H. B.*

The Historic Faith in the Light of To-day. By B. Colgrave, M.A., and A. Rendle Short, M.D., B.Sc., F.R.C.S. Marshall Brothers, Ltd., London, Edinburgh and New York. Pp. 224. 8s.

Through the kindness of Dr. W. H. Griffith Thomas this notable book has been sent to us for review in this magazine. It is a collaborated work. It might be interesting to set the dissecting Biblical critics to work on this volume to tell us just which parts are to be credited to Colgrave and which to Short. The first author is a graduate of Clare College, Cambridge University, and a lecturer on English in the University of Durham; the second author is a physician, a lecturer on physiology in the University of Bristol, and an examiner and professor in the Royal College of Surgeons. Neither bears any title indicating that he is a minister or a professor of theology. We welcome these two eminent laymen into the great field of Christian Apologetics, all the more because they prove themselves to be both competent and spiritually minded. A recent writer on evolution issues the fiat that no man, however well educated, who is not a specialist in scientific lore has any right whatever to pronounce judgment on the evolution theory; his doing so is an intrusion; he is *de trop* and out of place. Those of us who deal more specifically with theology have no such toplofty spirit; we take on no superior airs; we do not think that the last word has been said even in our own field. So we extend a cordial greeting to Mr. Colgrave and Dr. Short, and hope that their excellent treatise will have a wide circulation and influence in America as well as in Great Britain.

Their first chapter, "The Riddle of the Universe," deals with science and philosophy. They take a thoroughly theistic position. To them the cosmos is inexplicable without a Creator, Designer and Preserver. Many facts are cited to prove that evolution is not adequate to explain the varied phenomena of the universe. In subsequent chapters they deal most effectively with the following subjects: "The Hand of God in History," "The Credibility of the Pentateuch" (let the documentary critics take notice), "The Fact of Christ," "The Verification of the Documents" (New Testament), "The Doctrine of Biblical Inspiration" (very satisfactory), "Truth Will Conquer," "God is a Living Force to-day," "The Faith of Masters of Science and English Literature" (showing that many great men of the day hold to the evangelical faith), and "The Moral Choice." It is a masterly book, entirely evangelical, not radical nor extreme on any point, and has come most opportunely to do a vast amount of good.

Journal of the Transactions of the Victoria Institute. By Dean Henry Wace, D.D., Rev. W. St. Clair Tisdall, D.D., and others. The Victoria Institute, 1, Central Buildings, Westminster, S. W., London, England. Pp. 309 $6.30.

Are all American scholars, whether conservative or radical, conversant with the good work that has been done and is still being done by the Victoria Institute of Great Britain? It was organized in 1865, and from the beginning its purpose has been to uphold the divine inspiration of the Holy Scriptures and to defend the fundamental doctrines of Christianity. Every year it has held several meetings and has published a journal of the proceedings, with the addresses and discussions in full in bound volumes of great worth and solidity. Before us lie advertising pages giving the tables of contents of all the volumes back to 1913, and a rich menu they offer. It would be a good plan for every American college and theological seminary to add these volumes to its library, if they are not already there. We wish, too, that they could be placed in all our public libraries.

The last volume, containing the journal of the transactions and addresses of the Institute for 1920 and 1921, has come to hand, and we are happy indeed to call the attention of American readers to its valuable contents, which are in part as follows: "Human Psychology

Experimentally Considered," by David Anderson-Berry, M.D., LL.D.; "Predictions and Expectation of the First Coming of Christ," by Lieut. Colonel F. A. Molony; "Public School Education," by H. C. White, M.A.; "Joshua's Long Day," by E. Walter Maunder, Esq.; "Fetichism in Central Africa and Elsewhere," by William Hoste, Esq.; "The Tripartate Nature of Man," by Rev. Canon J. T. Parfit, M.A.; "The Book of Daniel," by Rev. W. St. Clair Tisdall, D.D.; "The Old Testament and the Present State of Criticism," by the Very Rev. Henry Wace, D.D., Dean of Canterbury. There are other articles of great importance. Those by Tisdall and Wace are remarkable for their scholarship, and uphold the evangelical view with convincing logic. This volume, like its predecessors, should have a wide circulation in America.

The Wisdom and Wit of T. DeWitt Talmage. By May Talmage. George H. Doran Company, New York. $1.50 net.

A beautiful memento by a daughter to her father is this book of selections from Dr. Talmage's writings. Some of us can remember Dr. Talmage in his greatest and palmiest days. What a power he was in the pulpit and on the lecture platform, as well as in the public press in nearly all the countries of the world! There were times in his public addresses when he would hold an audience spellbound and taut for two hours, now thrilled with the magnetism of his eloquence, now convulsed with laughter, anon melted to tears by some pathetic story or description. His power of graphic portrayal was marvellous. While there was a good deal of the flash about him, and sometimes he became sensational, yet there is much in his sermons and addresses that is of permanent value. At times he may have disparaged dogmatics and apologetics, yet he was not consistent with himself in this respect, for whenever he held up Christ and His cross as the only hope of the world, as he so often did, he was preaching pure Biblical doctrine. Back of all his spiritual power was his firm belief in the Bible as God's inspired Word and in the divine-human Christ set forth therein. These selections, classified alphabetically under various heads for convenience, are most helpful and suggestive. Dip in on any page, and you will find something that scintillates, something too good to keep to yourself; you will want to share it with others. That is why the reviewer recommends the book; it has cheered him; it will give a rebound to all who read its vivid pages.

What Every Christian Should Believe. By William Evans, Ph.D., D.D. The Bible Institute Colportage Association, 826 N. LaSalle Street, Chicago, Ill. 90 cents; postage 6 cents.

"The Bible is in a class all by itself. It is not comparative; it is superlative." This pithy saying is quoted from the new book by Dr. Evans to indicate at once his position regarding the Bible. His book is a good one in every way. The language is simple and chaste, and the clear, positive statement of the fundamental doctrines of Christianity makes them convincing to the intellect and appealing to the heart. We hope it will be circulated far and wide. Dr. Evans is the author of that fine work on systematic theology entitled "The Great Doctrines of the Bible." He is just as staunch in his orthodoxy now as he was when he issued that volume. Unlike some superficial critics, he does not think it necessary to set Christ and the Bible in opposition to each other; no need to rob the Bible to pay Christ, as one might put it. Says our author: "We are willing to go 'back to Christ!' But where shall we find Him? With the exception of a reference in Josephus and a line or two in Tacitus, where, outside of the Bible, shall we find Christ? So we see that, in order to get 'back to Christ,' we are in duty bound to fall back upon the Scriptures." That is clear, logical thinking.

Apostolic Optimism and Other Sermons. New Edition. By Rev. J. H. Jowett, D.D. George H. Doran Company, New York. $1.50 net.

To say fine things in a very fine way is one of Dr. Jowett's marked distinctions. There is an elevation of thought and expression in his sermons that lifts one into a rare, spiritual atmosphere. The present book glints with epigrams and pithy sayings. But they are true as well as sparkling. Dr. Jowett clings close to the Scriptures; indeed, these sermons are models of Biblical exposition and application. They are good sermons for ministers, and just as good for laymen. Here are no long, commonplace introductions. Note how the author always plunges at once into his subject. These are real textual sermons, too, and in this respect are fine specimens. The discussions are also divided according to the best homiletic rules, though always put in Jowett's own unique and suggestive way. There is always a sermonic "skeleton," but it is not visible; it is clothed with tissue and muscle and sensitive cuticle, all pulsing with red blood.

Certainly no fault can be found with the doctrines in this book. Recently we read somewhere that Dr. Jowett is a little too prone to compromise with the liberals, perhaps not in doctrine, but in acts of fellowship. This he does for the sake of peace, for he is irenic in disposition, and does like polemics. However, this book is sound in fundamental doctrine. The most orthodox advocate cannot help approving of the sermons on "The Power of the Cross" and "He died for All." Although the author does not use such orthodox words as "atonement," "expiation," "propitiation" and "substitution," yet those doctrines are surely connoted, for he has much to say about being saved through the blood of Christ.

Naamah and Nimrod: A Defense of the Faith of our Fathers. By James B. Tannehill. The New Franklin Printing Company, Columbus, Ohio. Pp. 358.

Here is another book by an earnest and educated layman, who has felt impelled to come to the defense of the Holy Scriptures against the evolutionary scientists and the negative critics. The book is a surprise to us. It is packed with information from all sources, showing what a diligent and capable investigator the author has been. His knowledge of history is extensive, and his numerous citations are from the best sources. No less is to be said of his delvings into science. One cannot help wondering as to the time he must have spent in his researches, and also at his ability in arranging, classifying, correlating and mobilizing in the most effective way all his material. He defends Archbishop Ussher's chronology of the Bible, and does it with rare ability, although he does not mean to say that it must be accepted to the very year. From history he proves that no evidence exists that man has been on the earth for hundreds of thousands of years; indeed, he proves that no reliable profane history goes back as far as the Bible does; therefore what is the use to give up the Biblical chronology on the basis of secular history? In regard to science—well, our author proves himself an over-match for the evolutionists who want many millenniums for the development of man.

The author has a clear, simple style, and sometimes gives piquancy to his writing by touches of wit and satire. We understand that the first edition of the work is almost exhausted. We hope a second edition will be issued, and that the author will secure a good, enterprising publishing firm to bring it out. Those who desire to know more about the work may address the author at Granville, Ohio.

The Way: A Little Book of Christian Truth. By Charles M. Jacobs, D.D. The United Lutheran Publication House, Philadelphia, Pa. $1.25 postpaid.

In spite of Dr. Jacobs' saucy enjoinder that if this book "should come to any theologian's table," he should "lay it aside unread," we have meekly disobeyed, and have read the book through. We salve our conscience with the reflection that we make no boast of being "a theologian," and that we can understand a book written in simple language more easily than one that is over-technical. The very charm of this book is its simplicity. That is its charm, we say, its engaging quality for everybody who loves Biblical truth; but the value of it lies in its vivid statement of the vital and fundamental doctrines. It is wonderful in what a chaste and simple rhetorical garb the great doctrines of our religion can be clothed. Here are chapters on the Church, human nature, Christ, God, Christ the teacher of righteousness, Christ the Saviour, faith, the Holy Spirit, the means of grace, the Christian life, the kingdom of God, and the Christian hope. Without thinking about it, the reader, when he has finished the book, has practically gotten a survey of the whole system of Christian theology. It increases one's respect for a professor in a theological seminary, as Dr. Jacobs is, when he can write so engaging a book on the foundation doctrines of the Christian faith, without pedantry or polemics.

Evolution Discredited by Evolutionists, by Facts and by Scripture. By Rev. J. G. Kennedy, D.D. The Biola Book Room, 536-558 South Hope Street, Los Angeles, Cal. 15 cents.

Another book on evolution, and a telling one. A number of misprints and typographical errors (like Haeckle for Haeckel) mar the booklet somewhat, and may injure it in the eyes of the hypercritical. But the author is no novice in science, philosophy and theology. The evolutionists cannot scoff him out of court, though they will no doubt try to do so. They would better look to their spurs, and re-examine their data and premises. Dr. Kennedy has read many books in favor of evolution, and hence is able to quote the evolutionists against their own theory. One by one he takes up the various factors of evolution, like

ontaneous generation, natural selection, the ruggle for existence, the mutation theory of eVries, Galton and Bateson, the germ-plasm ypothesis, the inheritance of acquired characrs, etc., and proves that they have not been rified scientifically, that they are inadequate d that scientists are far from being agreed nong themselves regarding them. He shows at wherever evolution ought to be strong d sure it invariably reveals a fatal weakness. n enlightening little book it is.

he Bible and Science, or The Collapse of Infidelity. By E. E. Franke. Published by the author, 573 West 181st Street, New York. 25 cents.

The author's investigations have been exnsive, and his quotations from men of science e numerous. Evidently he is no sciolist ther in science or in theology. By many arments and citations he proves that the Bible d science are in beautiful accord. The apal to facts and the logical inductions drawn om them make the book a welcome addition the growing literature on these vital themes. some of the author's other writings posions may be taken of which we could not approve, but this book is certainly a good one.

he Religion of Religious Psychology. By Professor Charles Calvert Ellis, Ph.D. The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa. 25 cents.

Here is a booklet of much value and timeness. According to Dr. Ellis's showing, a od deal of the so-called "religious psychogy" of the times is far from truly religious. he author has examined most of the works at deal with this subject, and quotes copiously from them in order to show their attitude ward religion, and especially the Christian ligion. It is sad to note how many of them e unsound, not only on the problems of relion, but also regarding the fundamental prinples of psychology. We are glad that Dr. lis has exhibited the real views of the auths who are so much in vogue to-day—James, e, Starbuck, Ames and Pratt. In his bibgraphy he has divided the psychologists into ree classes: those antagonistic to evangelical aching; those favorable to the fundamentals, d those who are neutral or ambiguous. This a good classification. Dr. Ellis might have cluded in the second class Dr. James H. owden's "The Psychology of Religion" and ouse and Miller's "Christian Experience and ychological Processes." Dr. Snowden now d then concedes too much to evolution hich he uses in a popular rather than in the scientific sense), but he certainly stands for the fundamental doctrines of Christianity. Rouse and Miller offer quite a strong apologetic for the true faith and for sound psychological principles. What we need today is a work that is equally strong and sound in both religion and psychology. Who will write such a work?

Scientific Theism vs Materialism. By Prof. Arvid Reuterdahl. The Devin-Adair Co., 437 Fifth Ave., New York. Price, $6.20 postpaid.

One of the most learned treatises that we have ever examined comes from The Devin-Adair Company, 437 Fifth Ave., New York City. The author is Professor Arvid Reuterdahl, dean of the department of engineering and architecture in the College of St. Thomas, and the title of his book is "Scientific Theism *Versus* Materialism", with the rather enigmatical sub-title, "The Space-Time Potential". Unless one is versed in the technique of both science and philosophy, the book will be found difficult to master. Mathematics is also frequently employed to demonstrate the various positions. The interest of the book for religion lies in the fact that the author constantly proves that the whole process of nature's actions and development is impossible without the directing power and intelligence of God. At every point he sets forth the insufficiency of mere natural forces. "The Space-Time Potential" is evidently the realm of physical energy in which God works, and it is composed of what the author calls monons or centers of force, operating according to the laws which God primarily imposed upon them. The "Potential" is ultimately God, though He may have endued matter with secondary energies. To indicate the author's theistic position through and through, we shall make a single quotation (page 194): "As the created work of God, the inorganic world is more than mechanism, for God expresses His eternal reality in the inorganic world by His immanence in conjunction with His eternal transcendence. Consequently the inorganic world is more than a mere machine. For this reason science cannot explain the physical universe in terms of mechanism alone." Thus we see that our author rejects the crass mechanistic view of the universe, and proves that it is a worthy expression of the power, wisdom and love of the Creator. We are thankful to God for raising up so capable a defender of the theistic world-view among the scientists of the day.

EDITORIAL

The Present Status of Biblical Criticism and Evolution

ALL of us will acknowledge that Dean Henry Wace has been a Nestor in the fight for evangelical truth. Away back in the eighties he had a notable contest with Thomas Huxley on agnosticism, in which he proved himself a most capable and honorable debater. His essays on Huxley, together with a number of other valuable papers, were published in book form in 1894. A second and revised edition came out the next year, and in 1905 a new and cheaper edition was issued. This book makes rich and racy reading today, for the arguments against agnosticism were never presented more convincingly and forcibly. The title of the book is "Christianity and Agnosticism." Dr. Wace is the author of other valuable books—"The Bible and Modern Investigation," "Prophecy, Jewish and Christian," and the first essay in that excellent recent book, "Creative Christianity," published by George H. Doran Company, New York.

Just now we desire to call attention to Dr. Wace's continued activity and alertness as a student, in spite of the many years that have passed over his head. In June, 1921, he delivered the annual address before the general meeting of the Victoria Institute in London, and chose for his theme, "The Old Testament and the Present State of Criticism." This address is published in full in the last volume issued by the Institute, and is most informing. It indicates that Dr. Wace keeps his studies up to date. The report of the present status of Old Testament criticism is fraught with good cheer, and proves, as we have contended for some years, that the negative critics are meeting their Waterloo.

Our veteran—with the alertness and strength of youth—proves that he knows what is going on in Germany, France, Switzerland, America and Great Britain, in the field of Old Testament research. This is what he says of a work published here in America, although edited jointly by English and American scholars: "The late Dr. Orr's great 'International Standard Bible Encyclopedia' has placed within the reach of English readers a comprehensive view of all questions rela ing to the Scriptures, with a fullness and in partiality which no other Bible encycloped has attained." After such testimony from man of real erudition, what are we to thin of a recent small critic who declared that th said encyclopedia is "lacking in scholarship" However, it is not the real scholars of the da but the parvenues, who go about discreditin the " scholarship" of other people and brag ing about their own.

Dr. Wace also speaks in this way of a American publication, "the invaluable pag of the American *Biliotheca Sacra.*" He reco nizes with approval the work of our Dr. Me vin G. Kyle. We wish, too, that he ha mentioned Dr. Robert Dick Wilson's erudi studies in the books of Daniel, Jonah an Joshua. In fact, quite a galaxy of America authors have made real contributions to Bil lical criticism, among whom we may mentio Drs. George F. Wright, Willis J. Beeche Alvin S. Zerbe, John A. Faulkner, A. T. R bertson, J. Grescham Machen, George L Robinson, Theodore E. Schmauk and Robe D. Wilson; also a number of older schola who did yoeman service in the cause of eva gelical Christianity, like William Henr Green, George P. Fisher, Franklin Johnso Samuel C. Bartlett, Randolph H. McKin Benjamin B. Warfield and Edwin Cone Bi sell. On the other hand, the American lib eralistic critics have done little original worl but have constantly repeated the so-called "a sured results" of Driver, Cheyne, Graf, Wel hausen and Marti. We shall probably soo have to call the liberalists "the repeating cri ics," or "the repeaters," for short.

In spite of all the replies that have bee made to them, the radical critics in Grea Britain have followed the same plan tha their American cousins have pursued; for, i referring to them, Dr. Wace observes: "The representatives in England, both in univers ties and popular handbooks, have been bus maintaining that such views as those of th late Dr. Driver are the 'assured results' scientific criticism, and in treating as insign ficant obscurantists all English scholars wh

oppose them." Thus it would seem that the theory of evolution and the negative Biblical criticism beget everywhere the same spirit of pride and boastfulness in their devotees.

Over in Germany a "literary duel" has been in progress during the last two years, says Dr. Wace, the contestants being Dr. Eduard Koenig and Dr. Friedrich Delitzsch. The latter is the critic who "initiated the notorious Babel-Bibel controversy some twenty years ago." Dr. Delitzsch's downward course in Biblical criticism is described in Dean Wace's paper in a most graphic way, showing the ultimate effect of accepting the results of the negative method of treating the Bible, when it is pursued to its logical conclusions. This German rationalistic critic recently issued a tract which he calls "Die Grosse Taeuschung," which means "The Great Deception." It is "a vehement and passionate attempt to show that the Jewish and Christian faith is proved by modern criticism to be based on a gross deception embodied in the Hebrew Scriptures." Years ago Dr. Delitzsch as a young student attended the lectures of a liberalistic critic in a German university. There he got his downgrade start. One day, in an interview with his teacher, he said: "Then is the fifth book of Moses what is commonly called a *forgery?*" The professor replied: "For God's sake! That is no doubt just about the truth; but one must not quite say so!" Now Delitzsch simply comes out plainly and announces from the housetop what he learned in the university classroom. Let all take notice of the legitimate result of accepting the negative premises of the Graf-Wellhausen school.

Fortunately this critic has met more than his match in the well-known Dr. Koenig, professor of Semitic languages in Bonn University, whose answer had already reached the third edition in June, 1921. We cannot enter into Dr. Koenig's argument. While he adheres to the hypothesis of four strata in the Pentateuch, he takes a firm position for the historic value and reliability of the Old Testament narratives, and rejects the liberal view with not a little earnestness and indignation. Says Dr. Wace: "It is inexcusable in these circumstances that handbooks should be published and encouraged by high authorities in our Church, which teach the pupils of our schools and colleges that the positions occupied by the critics of a generation ago are still strongholds of critical truth, and that the early narratives of the Bible are pious fictions without historical value. On the contrary, one of the most learned—perhaps the most learned—of the German critics maintains with conviction the substantial historical truth of those early narratives. . . Assertions that this (the negative position) is one of the 'assured results of criticism' must be charitably stigmatized as due to ignorance of the (present) state of critical investigation."

It is gratifying that Dr. Melvin G. Kyle's latest book, "Moses and the Monuments" (1920), has reached Germany, and has been reviewed by Dr. Koenig, who, while differing from it in some respects, treats it with marked respect and consideration. Who knows but that Koenig himself may thus be led to give up his theory of four documents, and may come to see that our American champion's explanation of the diversities of style in the Pentateuch is reasonable and entirely adequate?

Another brave and capable defender of the evangelical view of the Old Testament is Eduard Naville, member of the Institute of France and noted as an archeologist and critic. A recent book by him ("Moses and Genesis") has received a powerful endorsement from the pen of M. Camille Jullian, a noted French historian, accustomed to weighing historical evidences in other than Biblical lines. A long quotation from M. Jullian is given by Dr. Wace. We wish every one could read it, for it is the argument of a pure historian, unprejudiced by theological dogmas, in favor of the historicity of the Genetical narratives.

The radical critics would better wake up, sit up, listen, and take notice. The idea that, if you repeat a thing over and over often enough, whether it is true or not, everybody will come to believe it, is becoming shopworn and archaic. In concluding his paper, Dr. Wace says: "But it must be a matter of profound satisfaction to Christian men and women when a leading German critic like Dr. Koenig, and great historical and archeological authorities like M. Naville and M. Jullian, give an independent support to the ancient traditions."

THE STATUS REGARDING EVOLUTION

The airs of superiority assumed by some of the advocates of evolution are repellent. Everybody who does not agree with their dogmatic pronouncements is treated with the utmost scorn. If the theory of evolution begets intellectual vanity and causes its devotees to look down upon "the uneducated" with contempt, that very token proves it to be devo-

lution rather than evolution. One writer declares that no one but a scientific specialist has any right whatever to pronounce judgment on the theory of evolution; yet this theory is being taught to our boys and girls in the high schools and our young people in the colleges and universities. Books like those of Van Loon, McCabe, Davison and Herrick have been written expressly to help children, young folks and plain people to understand evolution without too much mental effort or any particular technical knowledge.

But what have some *real* scholars to say on the subject of evolution? Before us lies a great and scholarly book, published this year, 1922, written by two excellent British scholars, both of them with numerous scholastic titles added to their names, neither of them a professional theologian; one of them a lecturer in a great English university, the other a professor in the Royal College of Surgeons. Let us see what they have to say. They admit, as they should, that changing conditions produce many variations within the limits of species both in plants and animals; which, by the way, is a most useful regimen to man. Such changes, however, can hardly be called evolution, because they are due very largely to external conditions, which, being so diverse, must necessarily produce many variations in outward form. But when it comes to distinct types of plants and animals, our authors hold that there are no scientific proofs that one kind is ever transformed into another by natural forces. Persistency of type seems to be the law today, and has been the law through out all the geographical ages.

In regard to origins, our authors contend that evolution ever heads into a blind alley. It cannot account for the origin of matter and force, and a theory that has nothing definite and satisfactory to say on this crucial point surely has no right to claim general acceptance as an explanation of the universe. The theistic view adequately explains the origin of matter and force. Respecting the origin of life, our authors say: "As far as we can tell, no new life has appeared upon the earth since man took his place thereon. All attempts to create life now-a-days in the laboratory have failed, in spite of a few claims to the contrary. Chemistry has not so far succeeded in manufacturing the proteins—the chemical substances which occur in the blood and tissues of the living and dead body; and even if that were done, it would not solve the problem of bringing in life. The gap between the living and the dead is wide, unbridgeable." Then the authors express the view that a special act of God was needed at the beginning of life. At all events, if evolution fails again at this crucial point, it is proved inadequate. Even Weissmann, an ardent German evolutionist, said that "it is mere assumption when we take it for granted that there are only chemico-physical differences between" the inorganic and the organic. "It cannot be proved in the meantime," he says, "that there is not another unknown power in the living protoplasm, a vitalistic principle, a life-force" (see his "Theory of Evolution," Vol. II, pp. 369-370).

Our authors uphold the doctrine of special creation to account for the genesis of man. They declare that the popular stories of "animal intelligence and their capacity for learning circus tricks" tend "to enhance rather than diminish the gap between the mind of a man and that of a brute." In answer to the claim of the evolutionists that there is little difference between a gorilla and a central African native, these writers cite a concrete case: "The late Dr. Holman Bentley brought over to this country from the Congo a raw African native, reared in a heathen village;" this African soon became "his right-hand man," and was wont "to stain blood films for him, and examine them microscopically for malarial parasites. Try to teach that to a gorilla! If a human being, wherever born, is put into decent surroundings from infancy, and suitably educated, one will learn the difference between man and beast; the man is educable, the beast is not beyond a very low level. How paltry are the circus tricks of the ape compared with the accomplishments of an educated human being, be he white, black, or yellow! If there is a fundamental, essential difference between the ape and the man, it must have had a beginning, and that beginning must have had a cause, which we believe demands the creative act of God. 'The Lord God breathed into his nostrils the breath of life, and man became a living soul.'" These are brave and true statements.

Here is another important point for evolutionists to ponder: "Great capital has recently been made out of the fact that the precipitin test shows no difference between the blood of an ape and of a man, which is held to prove that they are chemically identical. But newer tests (agglutinins) have since been made use

f, and it is safe to say that no surgeon, in the ght of our present-day knowledge, would be foolhardy as to transfuse any large quan-ty of an ape's blood into a man."

This is what these investigators have to say ith regard to the so-called "recapitulation eory" of the development of the human em-ryo: "Nor will any one who has any real cquaintance with the facts of human and nimal embryology be disposed to accept with-ut a great deal of qualification the old evolu-onary theory that every man in his develop-ent climbs up his own genealogical tree." hen they quote Professor Kellogg as fol-ws: "The recapitulation theory of Fritz Mueller and Haeckel is chiefly conspicuous ow as a skeleton on which to hang innumer-ble exceptions. . . The recapitulation theory mostly wrong." In a footnote reference is ade to Kellogg's "Darwinism To-day," pp. 8, 21; Sedgwick's "Darwin and Modern cience," p. 174, and the article on embryology the "Encyclopedia Britannica."

Most convincing is the criticism made by ese authors regarding the acquirement of ew organs and functioning powers "by a ries of gradual improvements working over any generations." Well do they say: When the new organ or function reaches a rtain stage of perfection, it will, of course, of substantial value to the animal in the ruggle for life, and it is easy to suppose that may be preserved by the killing off of the ore poorly equipped. But the real difficulty s in the earlier stages, when it is quite val-eless, and may be positively detrimental, as making demands on the blood supply. Ac-rding to the theory, useless parts are going be eliminated by germinal and histonic se-ction; that is to say, nutriment cannot be ared either within the germ-cell or in the ssues of the body for useless organs. To take simple illustration, we can readily see the lue of the elephant's trunk now that it is ng enough to reach the ground, but what ssible use could a nose three or four inches ng have been to the animal even if it was t so tall as it is now? If the trunk ap-ared full length one day by a sudden muta-n, what made it so appear?" A number other like relevant illustrations are given.

Regarding the evolution of man, "an emin-t modern anthropologist" (Thacker, in a entific magazine for October, 1915) says: Thus, as we trace *Homo Sapiens* backwards, do not find him gradually merging into a different animal. On the contrary, we find some glorified Bushmen, and another race which is the finest the world has ever seen. The Darwinians may or may not be right in thinking that man, as we know him, arose by imperceptibly slow progress from some sub-human creature; the indirect proofs of this theory may or may not be forcible; but of direct paleontological evidence of such origin there is none."

So far as regards the Piltdown, Neander-thal and Trinil men (the last is the so-called *Pithecanthropus erectus*), our authors call the evidence "exceedingly dubious," and declare that the belief in the evolution of man "de-pends not on observed facts . . . but on a theory, as some eminent scientists have pointed out . . . Some of the earliest skulls show as good a brain capacity as the modern European. Probably there has never been a finer race than the Cro-Magnon (neolithic) of France."

Another recent English book ("Journal of the Transactions of the Victoria Institute," 1921) contains an article by Mr. W. Hoste, a scholarly layman, on "Fetichism in Central Africa and Elsewhere." He says that evolu-tion "has lost caste since the war." This is especially true in regard to the evolution of morality; then he goes on to say: "Some have even dared to suggest that the breaking down from the complex to the simple, the dis-integration, which the radio-active discoveries and the latest theories of the molecule indi-cate in the material world, have their counter-part on the moral plane." This author has specialized on fetichism. He does not believe in the evolution of religion from fetichism up through the intermediate forms to monotheism. He says (p. 153): "Fetichism bears traces of truths far above and beyond itself. How did these find their way in? The answer is difficult on the evolutionary hypothesis." Speaking of the condition of the raw African, our author pointedly remarks: "He certainly lacks the veneer of European civilization, but from my experience I would consider, at the present time, an African village greatly pref-erable as an abode, in many respects both mor-al and material, to a European slum." (p. 153).

He does not find fetichism confined to sav-age and heathen people. "The man who sturdily refuses to 'bear his cross' will wear a lucky pig at his watch-chain. When in France in 1915, I learned that mascots and charms were worn by ten of thousands of combatants." On the same page (164) he continues: "Is

fetichism a first step up or a last step down, an evolution or a degradation? The former theory is contrary to experience. What strikes the traveller in Central Africa is the dead level of hopeless stagnation in which the raw natives exist. They vegetate, with no power or desire to rise. Where indeed were debased savages ever found emerging unaided into higher and clearer views of God?" Then on the next page (165): "Fetichism is a degradation from a purer faith, of which it contains traces, a far-off glimpse of a Supreme Creator, a vague idea of accountability to Him, a dim reminiscence of atonement by sacrifice, a misty tradition of happenings in the cradle of the race."

In commenting on this paper David Anderson-Berry, M.D., LL.D., (not a professional theologian, observe), had this to say (p. 167): "I cannot believe that polytheism develops into monotheism; still less that polydemonistic tribal beliefs reach monotheism by the same route. History testifies to the contrary. The polytheism of Greece did not develop into monotheism, but into skepticism, and skepticism never develops into monotheistic belief."

Mr. Theodore Roberts (another layman) agreed with Mr. Hoste. "He considered that all available evidence shows that, so far from civilization having been evolved from the savage state, the opposite is the case." Professor Langhorne Orchard concurred with Mr. Hoste's "estimate of the imaginary hypothesis called 'evolution.' Monotheism preceded polytheism." In making some concluding remarks the essayist quotes from Lord Kelvin and Professor Lionel Beale as being directly opposed to the theory of man's descent from an animal lineage. He quotes also Professor F. Wood-Jones, of the University of London, who says: "No attentive student of ana tomy can possibly believe this to be true." may be said here, *obiter dictum,* that Pro Wood-Jones advocates another theory of th origin of man, and seriously believes that th apes "are to be regarded as *descended* fro man" (pp. 174, 175).

These quotations from eminent Europea scientists are given to prove that certain our American advocates of evolution have r right to assert that "all scientists" accept evo lution; no right to their assumptions of sup erior knowledge; no right to denounce wit harsh epithets those who cannot accept the favorite theory as an adequate explanation the universe and its wonderful phenomena.

Some keen and trenchant reflections, whic I quote by permission from a recent lett from Professor George McCready Price, wi bring this article to a close. He says: " fancy that the real reason why some of thes *magnavox* evolutionists are so narrow an dogmatic is, that they have never had an great amount of general culture or a broa education—little, indeed, outside of their ow specialties. Extreme specialization is the bar of modern scientific study. Most of thes men begin to specialize in the high schoo and when they get into college, they take ju as little of general culture as they are allowe to get by with; the result being a very lop sided education. Then each special field natural science is today so enormously dev loped that every specialist thinks that he h no time for anything outside of his little pl of ground in which he has determined to di All this conduces to extreme one-sidedne and promotes intolerance and bad manners controversy with those who do not agree wit them."—*L. S. K.*

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The Virgin Birth

IN a Western city a Congregational pastor adopted the plan—inviting public co-operation—of answering at his Sunday evening service questions that had been handed in. These questions have covered quite an indiscriminate range of topics. One question was, "May one believe in the divinity of Christ and yet not accept the story of the virgi birth?" The pastor's answer, as reporte in a daily newspaper, was: "Most decid edly he may."

In that city are several subscribers BIBLE CHAMPION. A reader of it wrote the newspaper, quoting from Professor W. Magoun's editorial in the magazine February issue, "Accounting for A

facts.'' A Congregational professor and Congregational pastor—Congregationalist versus Congregationalist—were thus brought into connection with and in contradiction to each other. It was interesting, as much public expression indicated. The following three paragraphs are the quotation.

"On a Sunday in December a prominent clergyman of an orthodox denomination preached on the virgin birth. He took the ground that while he personally believed in the virgin birth, such a belief was not necessary to a saving Christian faith. What was necessary was belief in the divinity of Christ. It never dawned on his mentality that the two things are indissolubly connected, and that giving up a belief in the virgin birth necessarily destroys a belief in Christ's divinity.

"When keen witted free thinkers encounter such reasoning they promptly say—such men never mince words—that men advocating that sort of thing are either hypocrites or fools, and the worst of it is that they can make out a fairly good case! It is either virgin birth or bastardy, and bastardy is no foundation for divinity.

"The statement that Joseph was not the father of Jesus is as clear and explicit as words can make it. Likewise the statement that he thought of putting Mary away because of her condition. The Jews then and now knew and know him as 'Jesus the bastard.' That is made clear enough by the records found in the Talmud and the 'Toldoth Jeshu.' Modern Jews so know him, as one of them told me. He was intended for a rabbi and knows whereof he speaks. They have never had any misapprehensions on the subject and have never accepted his divinity.'' (P. 116.)

Luke distinctly announces the Divine paternity and the Virgin maternity of Jesus (i. 26-35), and Matthew (i. 18-25) unequivocally corroborates it. If the record be accepted, of course the virgin birth must be accepted, and to get rid of the virgin birth the record must be denied or disbated, which the Pastor accomplished by calling the account ''poetic,'' which of course evacuates it of all historical value. The record not reliable, one is left free to invent whatever he pleases to fit the case.

If Jesus' paternity was not what Matthew and Luke claim, then, undeniably, Jesus was born precisely as all other men are born. No, not *all*, in every respect, for normal birth is in wedlock, but Jesus would be born out of wedlock, which would make him—horrible thought—a *bastard!* There is no escape from this dilemma. And as Joseph was not his father (Matt. i. 25), then some other man must have been his father; and in what a plight does this put Mary, who, according to angelic declaration, was in this contingency highly favored of the Lord and to be accounted unparalledly blessed among women! (Lk. i. 28, 43). It is reported that the pastor confessed belief in the deity of Christ—''bastardy is no foundation for divinity''—but to hitch deity on to such a being, a mere human; to invest him with the super-qualities that go to make up Jesus' now accepted character, is a feat of theological prestidigitation that should make a Kellar or a Hermann turn green with envy.

Let a little clear thinking drive away the haze that seems to encompass many minds on this subject in these confusing days, both in the pulpit and out.

It should be understood that the conflict which is waging in regard to the virgin birth—and indeed in regard to other fundamentals (the virgin birth is a chiefest fundamental among fundamentals)—is a conflict of ideas; but it is fraught with unspeakable consequences. It is a warfare between the supernaturalism of Christianity and the naturalism of evolutionary philosophy; between the Old Faith and the New; between Christian theism and modernism; between evangelicism and rationalism. They are essentially and necessarily incompatible, antagonistic, mutually destructive. How, then, can they dwell together in peace? It cannot be done.

It should be understood further, that a basic working postulate of the evolutionary philosophy is a denial of the intervention of the supernatural. Thus all that is supernatural in Christianity is annihilated at one stroke. Just this is involved—*Christianity or no Christianity.* This, whether on mission fields or at home, is precisely what we are up against.

And it should be understood further

yet: *Any Minister who Denies the Virgin Birth has no right in a Christian Pulpit.*

Palsied be the tongue that would derogate from the proper divinity of Jesus Christ, "very God of very God;" par lyzed be the hand that would snatch t deific crown from His head, sole and s preme "King of kings and Lord of lords

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The Question of Scholarship

THE disrupting critics of the Bible, following Graf, Wellhausen, Driver and Kent, have again and again made the claim that all the present-day scholarship is on their side. Just why this should be, it is difficult to say. Evangelical believers have access to the same sources of information as the liberalists. And why are not the former naturally endowed with as much intellectual capacity as their opponents? When one examines the books of men like Orr, Cave, Girdlestone, Green, Wace, Wilson, Machen, Faulkner, Raven and Robertson, and notes how much acquaintance with science, philosophy, archeology, theology, etc., they display, and particularly with the books of the radical critics themselves, one is more and more puzzled to know how the liberalists can have the temerity to claim a monopoly of that valuable article called "scholarship," either with or without the quotation-marks.

However, we would inquire whether this boast of superior knowledge is a mark of genuine scholarship. In our boyhood days we were taught that a little knowledge made men boastful and puffed-up, while much knowledge made them humble and teachable. Even our district school-teachers told us that the more a man knew, the more conscious he was of his ignorance. There was in those days a story in our readers about a very conceited young girl, who recited a long list of her wonderful accomplishments, and then ended with the modest (?) saying: "And the wonder of it is that one small head can contain it all!" Perhaps the liberalists did not go to school where that story was read and laughed over. But it was a stinging rebuke of conceit in our days, and helped us boys and girls to be humble and to refrain from bragging. We do not believe that a truly educated man will boast and strut, nor claim very superior knowledge; nor will he ever speak in tones of contempt of other people, whether they are learned or unlearne Some men who boast of their superior scho arship and talk much about the "new know ledge" that they have acquired, often simp repeat old things that were known and sa long ago.

Celsus, the early infidel, scouted the do trine of the virgin birth of Christ, ar was set to rights by Origin in his great wor "Contra Celsum." Both Celsus and Porphyr argued against the divine inspiration of th Bible, while the latter, as has often been sai was really the father of the dissecting Biblic criticism of today. Attacks on the deity Christ and the validity of His blood aton ment go back to the second and third centu ries. Dr. Schaff tells us in his church histor that nearly all the modern assaults on evan gelical Christianity were brought forward b the infidels and heretics of the early days c Christian controversy; and Dr. C. F. Scot in his valuable book, "The Apologetic Ele ment in the New Testament," page 7, has th to say: "Celsus, toward the end of the sec ond century, anticipates almost all the objec tions which still reappear in the most moder criticisms of Christianity." So one woul think that men of such vast scholarship woul know better than to announce their recrudes cence of old errors as "new knowledge." O course, they might exhibit a little incisivenes by saying that they are advocating old views but are putting them into modern form an phraseology and applying them to modern sit uations; but to proclaim them as recent dis coveries hardly displays broad learning.

One cannot help wondering, too, whethe the proud boast of vast surpassing knowledg is consistent with the virtue of Christian hu mility. Indeed, we question whether th Christian spirit is ever braggart. It woul seem that Christ's beatitude, "Blessed are th poor in spirit, for theirs is the kingdom o

heaven," would be a rebuke to people who think they have so much more erudition than other folk. We have gone to the trouble of collating a number of Biblical passages for the benefit of people who are puffed up with intellectual pride. Psalm 147:6: "The Lord upholdeth the meek: He bringeth the wicked down to the ground;" Prov. 13:10: "By pride cometh only contention;" 15:33: "The fear of Jehovah is the instruction of wisdom; and before honor goeth humility;" 16:18: "Pride goeth before destruction, and a haughty spirit before a fall;" Luke 14:11: "For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted;" Rom. 12:16: "Set not your mind on high things, but condescend to things that are lowly; be not wise in your own conceit;" 1 Pet. 5:5,6: "Yea, all of you gird yourselves with humility to serve one another; for God resisteth the proud, but giveth grace to the humble;" Jas. 4:10: "Humble yourselves in the sight of the Lord, and He shall exalt you." These passages are not mere nostrums; they are the specific for the malady of intellectual hauteur.

Still Some Living Evangelical Scholars

A friend who has been attending the divinity school of a certain university for the purpose of securing a scholastic degree, informs us that some of the liberalistic Biblical critics there declare that the orthodox or conservative Biblical scholars "are all dead;" that Dr. William Henry Green was "the last of them." Dr. Shailer Matthews made that statement some years ago, and we suppose that the other liberalists of the school are still parroting it. These are among the men who plume themselves on their surpassing scholarship. Does it mark a high degree of information to make such an assertion as that cited above? Let us see.

It is true, Orr, Cave, Robertson (of Glasgow), Hengstenberg, Bissell and Green have passed to their eternal reward; but they have left many successors who are worthy to wear and bear their mantles. Dean Henry Wace, of England, is still very much alive, and as brilliant and alert as he was in the days of his famous debate with Huxley, the agnostic. He is still the Dean of Canterbury and the president of the Victoria Institute, and in the last volume issued by that organization he gives a brilliant and most informing *resume* of the present status of Biblical criticism in England, Germany and France. Is it possible that the Chicago liberalistic professors think that Dean Henry Wace, D.D., is dead?

And there is Dr. W. St. Clair Tisdall—he is also among the living, and is very active. We have never seen anything that bristles more with profound and minute scholarship than his recent disquisition in defense of the traditional view of the prophecy of Daniel, published in the last volume of the Victoria Institute. Why are not the Chicago liberals aware of his continued activity? If they are not posted in such matters, what becomes of their boast of scholarship?

Dr. Charles F. D'Archy, Bishop of Down, is also among the living, unless he passed away very recently. Before us as we write, lies his great book, a really monumental volume, on "God and Freedom in Human Experience," published in 1915. It indicates marvelous mental activity for one who is "dead" even in the sense of a Chicago liberalist.

We are pleased also to inform the uninformed that Bishop J. C. Ryle, of Great Britain, is still dwelling on this mundane sphere, as is evident from his recent (1921) and very vigorous booklet, "Is All Scripture Inspired?" which powerfully upholds the conservative view of Biblical inspiration.

We also take this occasion to inform the Chicago boasters that Dr. Eduard Koenig, of Germany, is not "dead," and that the great archeologist, M. Naville (orthodox to the core,) of Geneva, is alive and active, and has written, within a year or two, a book on "Moses and Genesis," which the famous French historian, M. Camille Jullian, has recommended with much warmth as a work that follows the truly historical method and not the method that reconstructs and distorts history to fit it into a preconceived theory.

Coming over to America, we would say for the special enlightenment of the liberalists of the Chicago University that Dr. Robert Dick Wilson, of Princeton, is still so much alive, that he has just issued a cogent and convincing booklet, entitled "Is the Higher Criticism Scholarly?" If the Chicago slumberers will read that booklet, and also his large volumes, "Studies in the Book of Daniel," they will be somewhat rudely awakened to the fact that the conservatives are *not* "all dead." Will they also remain awake long enough to be reminded that Dr. J. G. Machen, with his recent book, "The Origin of Paul's Religion," is very, very much alive? No less so are Dr.

A. T. Robertson, with his "Luke the Historian in the Research" and "Paul the Interpreter of Christ;" Dr. J. H. Raven, with his "Old Testament Introduction, General and Special;" Dr. J. A. Faulkner, with his excellent apology, "Modernism and the Christian Faith;" and Dr. G. L. Robinson, of McCormick Seminary, Chicago, with his volume on "The Book of Isaiah" and a number of still more recent defences of this prophet.

While we were browsing about in England we should have mentioned Dr. A. H. Finn, who certainly puts the negative critics into a cul-de-sac with his erudite work, "The Unity of the Pentateuch," and a still more recent book entitled "The Starting Point of Truth." And here is another living scholar, Prof. A. T. Swaine, with two fine books to his credit, "The Earth, its Genesis and Evolution" and "Moses and Modern Thought" (1919).

Of course, there are others living who are eminent in the ranks of scholarship; then there are also many who may not have so much fame for critical and linguistic scholarship, but who are vigorous and heroic defenders of the faith from the viewpoint of science, logic and philosophy. We hope the Chicago recluses will come out of their seclusion long enough to read something outside of their own class and clique, and will become really posted as to who is alive and who is dead and what is going on in the big world. The day has gone by when the liberalists and negative critics can just draw themselves up in smug assurance of a monopoly of thought and knowledge, and only smile with disdain and pity on those who uphold the evangelical faith.

More Thoughts on Evolution

Are you tired reading about this shopworn subject? If so, just pass this section by. It is intended for those who are not quite surfeited with the long-drawn discussion.

There have been several definitions given of evolution. Perhaps the classical one is that of Le Conte: "A continuous progressive change, according to certain laws and by means of resident forces." If people would stick to this scientific definition of evolution, there would be far less confusion and far fewer people who would profess to be believers in the theory. The word is used today in so elastic a sense that it has no scientific value. Neither is the view called evolution a science; it is a piece of philosophical speculation. Some people think there is sufficient evidence in nature to make it a reasonable conclusion; tha is all any one ought to claim for it. Othe people, just as capable in every way, do no believe that the proofs are sufficient to estab lish the theory; indeed, they think them fa from adequate, and that most of the scientif facts are against it. The writer holds th latter view.

We are going to risk our reputation by try ing to give a new definition of evolution, t see what the *elite* will think of it: Evolutio is a persistent attempt to *get something out o nothing,* to get something greater out of some thing lesser, to get something higher out o something lower. To elaborate a little, evo lution is a violation of the well-known law o causality, which is that every effect mus have an *adequate* cause. Still further, it i an effort to prove that water can rise highe than its source by natural pressure. Let u make this plain by a number of relevant ques tions, which answer themselves: Can noth ing evolve into something? Can nonentit evolve into entity? Whence, then, came mat ter and force in the first place? Can dea matter evolve into living matter? Can th non-sentient evolve into the sentient? Ca the non-rational evolve into the rational? Ca the unconscious evolve into the conscious? Ca the non-personal evolve into the personal? Ca the non-moral evolve into the moral? Ca the non-spiritual evolve into the spiritual?

Thus it is seen that the theory of evolution in its scientific sense violates the law that every effect and event must have an adequate cause— a law that lies in the very nature of things and that the human mind accepts intuitively as an axiom. Whatever is evolved—if there is such a process—must have been previously involved. The word means "to roll out," and you cannot roll out something that has not previously rolled in. The only possible way by which there could be evolution in the sense of Le Conte's definition—the only correct one—would be that some power originally created the primordial material and endued it potentially with all the attributes necessary to its subsequent unfolding by means of those originally imparted forces. The only cause that would have been adequate thus to endue the original material is a personal God, wonderfully wise and powerful. Why so? Because personality comes out toward the end of the process (that is, in human beings), and certainly the non-personal never could have produced the personal. Think it through, and see if this must not be true. Everything that

s been evolved must have had a sufficient iginal basis; *ex nihilo nihil fit.*

Since the foregoing is the only way by hich there could have been evolution in the ientific sense, it spells deism—that is, God ade the primordial material, infused into it l necessary secondary forces for its self-de-lopment, and then left it to itself, while He ent off on a long vacation.

But some so-called theistic evolutionist may k excitedly, "Is not your conclusion a *non quitur?* Could not God have actively evolv- the universe after He created the pristine aterial? Our reply is, No! That would ot have been evolution by means of resident rces, for if God was active in pushing the ocess forward, He would have been con-ntly injecting a new force from without, d that would not be evolution, which means lling out by means of *resident* or *inherent* rces. God may be active in gradually *de-loping* things, but not in *evolving* them. here are many gradually developing process-in nature; for example, the growing of a tree om a seed, or of a chick from an egg; but ch processes are not evolution or the rolling t of something that was all previously roll-in. We never see the development—much s the evolution—of the living from the non-ing, nor of one species of plant or animal om another species; but we do see seeds and rms of the species reproducing their kind by gradually unfolding process.

Some people may think that such processes thin the species are an example of what has ken place in the development of the cosmos its present status. But that is the very int that remains to be demonstrated. Thus r the empirical evidence points in the oppo-e direction, namely, that, as the Bible teach- each species reproduces invariably "after kind." If men are going to make legiti-ate inductions from the facts in hand, the nclusion must be in favor of the doctrine of ity of type, with the possibility of producing limited number of beneficent variations thin the species by means of human culture d manipulation. In all this we see clear idences of design; therefore of a Designer. ote that both stability of type and variation thin the species are most useful, indeed, al-together necessary, to man's welfare, proving the doctrine of final cause.

An important question at this point is this: Is the development of a tree from a seed really a process of evolution in the scientific sense of the term? We think it is not, and for this reason: The tree does not "roll out of" (*e,* out of, and *volvere,* to roll) the seed, though it grows from it under the right conditions. Note that very little of the material and force that appear in the tree was originally contained in the seed. The seed and its germ and nucleus contain very little material and are very weak and easily destroyed. The nucleus must have both material and energy added to it from without—that is, from the soil, the moisture and the energizing power of the sun—before it will grow. A living germ has the distinctive and mysterious characteristic that it is able, when properly reinforced by energies from without, to gather material from its environment and add it to its native substance. But if force were not added to it from without and if there were no external material to feed upon and assimilate, the germ would never develop. In the grown tree there is many times more material than there was in the original nucleus, and likewise many times more force.

Thus it is proved that the tree is not "rolled out" (evolved) of the seed. The word "evolution" is not a happily chosen word; it really describes no known process in nature. If it could be used loosely for any kind of progress, however effected, it might be an acceptable word; but in that case it should always be remembered that it is being employed in neither its etymological nor its scientific sense; and the difficulty today is that, whenever a man announces himself as an evolutionist, he is likely to be set down as one of those crude would-be scientists who believes that man grew up from a brute ancestry by infinitesimal gradations, making God responsible for his carnal instincts, and therefore for sin — a doctrine intolerable to the evangelical mind.

How much better, how much more uplifting, is the Biblical teaching that man was originally created in the image of his Maker, and therefore was from the start a self-conscious, rational and moral being!—*L. S. K.*

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Heretic---Heresy

THE word "heretic," Greek *hairetikos,* occurs but once in the Bible, Titus iii. 10, "A man that is a heretic, after the first and second admonition, reject." The English word "heresy", Greek *hairesis,* occurs four times. Acts xxiv. 14, 1 Cor. xi. 19, Gal. v. 20, and 2 Pet. ii, 1; but the Greek word occurs five more times ,and is translated *sect.* Acts v. 17, xv. 5, xxiv. 5, and xxviii. 22.

What is the meaning of these words, and what areas of signification do they cover?

The two Greek words of course, as their very appearance would indicate, come from the same root, which is the Greek verb *haireo.* In the New Testament the verb is used only in the middle voice, and the lexicon gives these definitions: *to take for oneself, to choose, to prefer.* A heretic, then, is one who prefers, chooses, takes, a self-course, and a heresy would be the designation of that which is thus preferred, chosen, taken.

That looks innocent, etymologically; but its *usus loquèndi*—that is where words get their real signification—may give it altogether another aspect. The heretic in Titus is to be "rejected," and the reason is given in the next verse: "Knowing that he that is such is subverted, and sinneth, being condemned of himself." Not so innocent, after all! And an illuminating light shines forth in the fact that Trench, in his Greek "Synonyms of the New Testament," gives as a synonym of *hairesis* the word *schisma,* which occurs eight times in the New Testament, five times translated *division* twice *rent,* and once *schism.*

Alford in his Commentary, explicating Titus iii, 10 says: "An heretical man, one who founds or belongs to an *hairesis*—a self-chosen and divergent form of religious belief or practice,"—and makes "divisions gathering round forms of individual self-will." And Conybeare, sensing heretic-character as it is described in Titus and as it worked out historically, says: "It should be observed that these early heretics united moral depravity with erroneous teaching: their works bore witness against their doctrine."

So it looks as though a heretic is, constituently and constitutionally, a bad one, i. e. from an etymological and Scriptural point of view.

Seeing, now, *what* a heretic is, the next step is to inquire as to how we are to determi *who* is a heretic.

If a heretic is one who prefers, choos takes a self-course, then his course is o which is different, distinct, separate, from t course of those that he does not prefer a concerning which he exercises his take- choice. The matter, therefore, is one of star ards of judgment. Given a standard, then who differs or departs from that standard with respect to that standard, a heretic. T seems plain, and indeed unquestionable.

Arriving this far in our inquiry, we turn to the Standard Dictionary. It defines a he tic to be, first: "One who denies commor accepted views; one who holds opinions cc trary to the recognized standards or tenets any school of theology, philosophy, science, art, or of a political party." This is gener and applies to any field of thought. Its seco definition, applicable in the domain of the ogy or religion, is, "An actual or form member of a church, or one whose allegian is claimed by it, who holds religious opinio contrary to the fundamental doctrines and te ets of that church."

Our concern just now is with religion, i. the Christian religion. What is our standa of judgment? Obviously it should be t things that are "fundamental" to Christianit i. e. the tenets that the "orthodox" hold to essential to the integrity, indeed to the bein of Christian faith and experience. Of the may be mentioned—

The Trinity, the existence of God in thr Persons—Father, Son, and Holy Spirit— tenet that all orthodox cults hold to be esse tial to Christianity. He who denies the Tri ity is a heretic.

The Virgin Birth, and consequently t Deity of Christ, is a fundamental. In the Jun July BIBLE CHAMPION, p. 323, is an artic "God or god?" in which "Theologus" sho to a demonstration that to deny the virg birth, which of necessity carries with it t denial of the deity of Christ, is to deny al the Trinity, "the one only true God," and t deity of the denier is only *a* god, "a false go and is no more the true God than are the id gods of wood and stone which the heathe worship. This is precisely the logic of t situation, from which there is no escape." Su a denier is a heretic of the deepest dye.

The Being of the Holy Spirit, as a co-equ

constituent of the Godhead, is a fundamental. A denier of Him is a heretic.

The Atonement—the sacrificial offering Jesus made on the cross—all orthodox hold to be a fundamental; for "without shedding of blood is no remission" (Heb. ix. 22). A denier of the atonement is a heretic.

Regeneration—for "except anyone be Begotten from Above he cannot see the Kingdom of God" (John iii. 3)—is a fundamental. He who denies the "new birth" is a heretic.

Other fundamentals there are, but we must arrest our further specifying of heresy items. The Christian standard and the method of its use have been indicated. Others can go on with the application if they choose.

The treatment of heretics is prescribed. A heretic is to be admonished. Then what? "A man that is a heretic, after the first and second admonition, *reject.*" It would be according to the fitness of things, therefore, as well as promotive of peace, if a heretic should not stand upon the order of his going, but go at once.—*W. H. B.*

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Rout

SHERIDAN the actor of 150 years ago (1721-88) was the subject of some pretty sharp criticisms for his mediocre histrionic performances. It is reported that he turned upon his tormentors after this fashion: "Look here, you have pulled my nose, boxed my ears, kicked my shins, knocked me down stairs and broken one of my ribs; upon my word, if this sort of thing goes on, I shall have to take some notice of it."

This reminds us of the way the higher critics, the highbrow "scholars," have been treating those who hold the old view of the Scriptures concerning their divine origin, integrity, authority, sufficiency, etc. They have called them mossbacks, traditionalists, antiquated, narrow-minded, short visioned, ignoramuses, etc., etc., etc. the "etc." covering a whole lot of other multi-variegated and mal-decorative epithets. This has gone on until notice has had to be taken of it.

The meek but manly victims of this supersumus treatment have answered, not in kind, but in a strategy-formative, dignified, efficient way that has, if we may use a military figure, routed the supercilious "higher critter" contingent into as ragshag and bobtail, tatterdemalion a horde as ever fled before the chivalrous onset of a patrician or knightly band.

Harold M. Weiner, a London Jewish barrister, in articles in the *Bibliotheca Sacra* and in published books, has, with cyclopaedic erudition in respect to Hebrew lore and with Damascus-blade dialectic, slain critic-assumptions until their fitting entombment would suggest a Flanders-field cemetery, but without the poppies.

In the January and April 1918 *Bibliotheca Sacra,* Professor (now President) Melvin G. Kyle of the Xenia Theological Seminary, St. Louis, has two articles, "A New Solution of the Pentateuchal Problem," which so completely solves the problem that we have yet to hear lisp of answer from a single documentary-theory protagonist. Their clamorous silence would almost make audible the dropping of a pin.

The two-fold foundation on which the higher critics have relied—the pentateuchal documentry-theory and its use of different names for God, and the late date of writing—has been so completely removed that the whole superstructure tumbles into utter collapse, and Professor Baxter of St. Andrews, Scotland, pronounces it "certainly the biggest and most pretentious windbag that was ever filled with vacuity."

Now comes the world-distinguished scholar, Eduard Naville, "Honorary Professor at the University of Geneva and Foreign Associate of the Institute of France," in the April 1922 *Bibliotheca Sacra,* with a 17-page article on "The Outlook for Bible Studies in Bible Lands." And what doesn't he do to the critics' fecund fancies! We are reminded of the man who was belaboring the body of a vicious canine some time after slaying him, and when asked what he was doing that for, replied that he was trying to teach him that there is such a thing as punishment after death.

We must not omit to mention an article in the February, 1920, BIBLE CHAMPION, on "Higher Criticism—A Present Appraisement," by a writer who nom-de-plumes himself "U. P. Todate." Unable any longer to

take the higher critics seriously, the result of what he jollily adduces is enough to make the man in the moon hold his sides with laughter as he looks down and beholds the routed, fleeing, ragamuffin horde. Were it not that the situation justifies him, he would be as reprehensible as one who perpetrates merriment at a funeral.

And there is more of the same sort.

Gentlemen of the critical cult! Oh, that some power the gift would gie you to see yourselves as others see ye; it wad frae monie a blunder free ye, and foolish notion. Shed your frazzled garments, take a de- or rather disinfecting bath, clothe yourselves in the habiliments of sane-mindedness, and recover a place with those who properly respect the Word of God, and are contending for the faith once for all delivered to the saints.

In all the years we have to do with the Champion we have never yet received a single subscription from a Modernist—not that we know of!

Aut Inveniam Discrepantiam, Aut Faciam

THIS is what an old Latin writer says: *I will either find a discrepancy, or I will make one.* He has a numerous progency in these days.

In the *Homiletic Review* of last February are two articles on "The Bible As Authority." The first is written by Professor Frank Grant Lewis, Ph.D., of the Crozer Theological Seminary, Chester, Pa., and the second by Professor A. T. Robertson, D.D. LL.D., of the Southern Theological Seminary, Louisville, Ky. These are two Baptist seminaries. Professor Lewis essays to maintain the modernist contention that the Bible isn't authority, and Professor Robertson writes from the fundamentalist position that the Bible is authority.

Professor Lewis, instancing several easily solved difficulties and exploiting them (true to Crozer present form) as if they were otherwise, says: "In the New Testament we have a similar difficulty in the two accounts of the conversion of Saul. The narrative in the ninth chapter of Acts, verse 7, tells us that those who were with Saul heard the voice speaking to him, but saw no one, while in Acts 22: 9 it is recorded that the men saw the light but did not hear the voice that was speaking to Saul."

The two verses are, Acts 9: 7, "And the men who journeyed with him stood speechless, hearing a voice but seeing no man"; and Acts 22: 9, "And they that were with me (Saul or Paul) saw indeed the light and were afraid; but they heard not the voice of him that spoke to me." And the Professor adds, "If the Bible were an actual rule of belief would it not be necessary to maintain that both of these conflicting statements are equally true?"

These are not "conflicting statements," and both are "equally true"—For one who has arrived at the distinction of a theological professor and yet maintains that one of these statements must be untrue, would indicate a Latin ancestry.

The seeming difficulty is entirely relieved by a proper understanding of the Greek noun *phone,* rendered "voice," and the Greek verb *akouo,* rendered "hear."

According to the Greek lexicon *phone* means 1. A sound; 2. A voice, i. e. a sound made in a particular way; 3. Articulated speech, words, i. e. that which is uttered by the voice. Thus, in the first case, the amazed and dazed men heard "a voice," i.e. a sound, a noise; and in the second case "they heard not the voice," i. e. they heard not the articulated speech, the words, which fell so distinctly and intelligibly on Paul's quickened ear. This completely fits the situation, and this explanation is confirmed by John xii. 28-30, when "came there a voice from heaven" whose utterance Jesus understood, but "the people, therefore, that stood by and heard it, said that it thundered."

And according to the Greek lexicon *akouo* means: 1. To hear, simply; and then, among other derived or developed significations, 2. To understand, to comprehend, that which is heard. In the first case the men simply heard the voice, sound, noise; and in the second case while they "heard" it as a sound, they did not understand what it articulated. In one sense they heard it, and yet in another sense they did not hear it. How often in large audiences the complaint is made that a speaker is not heard, i.e. his words are not understood though his voice is audible, easily so, for its loudness.

Among the half-dozen or more renderings of *akouo* in the New Testament, it is translated "understand" in 1. Cor. xiv. 2. "For he

that speaketh in an unknown tongue speaketh not unto men, but unto God, for no man *understandeth* him." Therefore put the word "understood" in the place of "heard" in Acts xxii. 9, and all is easy. Says Dr. J. A. Alexander. "There is a distinction between hearing a voice and hearing what it says . . . It might be said with equal truth, that Paul's companions heard the voice, i. e. knew that it was speaking, and that they did not hear it, i.e. did not know what it said."

It is submitted that either one of the foregoing solutions completely resolves the difficulty.

Dr. Robertson's article impresses one that he is friendly to the Bible as the authoritative Word of God.—*W. H. B.*

Won't you show your copy of the Champion, straightway, to your friend and ask him to subscribe—he will always thank you!

Notes and Comments

BISHOP BUTLER (1692-1752) wrote his great *Analogy* in tracing the similarity between principles of divine government as revealed in the Scriptures and those manifested in the course of nature, thus arriving at the conclusion that they have one Author. Henry Drummond (1851-97), in his *Natural Law in the Spiritual World,* proceeded upon the idea of the identicalness of natural and spiritual law in both spheres. Now comes Professor Harry Emerson Fosdick, in his broadcasted sermon, *The New Knowledge and the Christian Faith,* with the idea of resemblance, not to confirm faith, as did Butler and Drummond, but to confute it: he seeks to discredit and so deny the virgin birth and consequently the deity of Jesus Christ. He says: "To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Especially is this true about the founders of great religions. According to the records of their faiths, Buddha and Zoroaster and Lao-Tsze and Mahavira were all supernaturally born. So Pythagoras was called virgin born, and Plato and Augustus Cæsar and many more." "When a personality arose so high that men adored him, the ancient world attributed his superiority to some special divine influence in his generation, and they commonly phrased their faith in terms of miraculous birth. Those first disciples adored Jesus—as we do; but they phrased it in terms of a biological miracle that our modern minds cannot use." So? There is another and recent instance that should be added to the Professor's catalogue. It is that of the noted and notorious French actress, Sarah Bernhardt, whose adorers were wont to apotheosize her as "the divine Sarah." The papers were full of it. In 1890 she planned a Passion Play in which she purposed to act the part of the Virgin Mary. Quite fitting, from the Union Theological Seminary point of view, for, since Matthew and Luke expressly deny Joseph's paternity of Jesus which leaves him to be born as other children are born, that would put the Jewess and the French woman with their bastard children in the same demimonde class. There are concepts in the pagan faiths that used to be held to be adumbrations, foreshadowings, prophecies, of verities found in Scriptures; but it seems that is a mistake, for now, from Buddha to Bernhardt, they should be intepreted as working the other way, confuting faith instead of confirming it. To fit the situation created by "the new knowledge," if we were a cartoonist we would picture the Professor as a Bapterian angel, not "having the everlasting gospel to preach," but as proclaiming the evangel of divine illegitimacy, illustrating it with the parties from Palestine and Paris. Why not?

IN the July 1916 BIBLE CHAMPION, Editor-in-chief Hamilton said: "We hold our pages open to record the work of any Minister who accepts and preaches the New Theology and is a soul-saver." We have been waiting now for more than six years for an answer to this challenge, but none has come. That word "soul-saver" has proven a silencer. As Dr. Hamilton adds: "Salvation and Infidel Criticism have never yet been found associated."

THE *National Republican* of Washington, D. C., has recently had an article on the English woman, "Mother Shipman" (1486-1561), in which more than a dozen of her rhymed prophecies are instanced. What seems

to have been their fulfillment in these later years is, to say the least, remarkable. Did she more than 400 years ago foresee the aeroplane?

"In the air men shall be seen,
Floating in space where none hath been."

Did she have an anticipative sense of telegraph and telephone, wired and wireless?

"Around the world thoughts shall fly,
In the twinkling of an eye?
Did she forecast iron-clad ships?
"Iron in the water shall float,
As easy as a wooden boat."

Were Henry Ford and his flivers and their fateful foregoes in her purview?

"Carriages without horses shall go,
And accidents fill the world with woe."

Surely it must have been more than a dream she had when her eyes pierced the future and her vision came smack up against Darwin, with may-be a side glimpse of Bryan.

"An ape shall appear in a leap year,
That shall put the human race in fear;
And Adam's origin in dispute
Be brought by those of great repute."

THE REVEREND WILLIAM MONTGOMERY BROWN, Episcopal bishop of Arkansas, retired, has a case of holy, or rather unholy, acute indigestion in his mental stomach. The Church authorities have begun a course of treatment for his disorder, and it is likely to be drastic, for a charge of heresy is preferred against him. Surgeons have removed internal organs, and the patients have continued to live; but the bishop's intellectual viscera seem to be so completely and so hopelessly involved, that instead of excising one organ they will probably cast out the whole bishop. When Jesus instituted the Lord's Supper he "took bread, and blest, and brake it, and gave it to his disciples, and said, "Take, eat, this is my body" (Matt. xxvi. 26) "which is broken for you; this do in remembrance of me" (1 Cor. xi. 24). The bishop, imbued with the evolutionary philosophy and seeking to account thereby for what is, finds the body-eating idea of the Holy Communion to have its origin in and to be evolved from the germ of cannibalism! Thus by the resemblance between the cannabalistic act and the sacramental act, the Christian ordinance is accounted for; and of course the import of the ordinance —along with the deity of Christ and about everything else in Christianity except what holds in common with pagan ethics—is discredited and denied. We have been wonde ing why Professor Fosdick did not get on this. He works the same resemblance idea the similarity between the alleged divine p ternity of Buddha, Zoroaster, *et al,* and Jesus in his virgin birth—to the discredit an consequently the denial of the deity of Chris And we are wondering if Bishop Brown blasphemy is going to have a propaganda. W note that the Open Court Publishing Com pany of Chicago has just issued a 223-pag $2.00 book by Professor Henry Preserve Smith, Ph.D., "A Short History of Christia Theophagy," *i.e.* god-eating.

A NEW organization has been formed France among Roman Catholic priests enroll priests who wish to marry and to be what help the organization can be to them i getting married. Its president, a young eccl siastic, has recently married. Its membe point to the fact that marriage is allowed priests in the Orient and that up to the Late an Council priests in the Latin Church ha the right to marry. Celibacy, they claim, not based upon the Bible, dogma, or tradition "It is simply a disciplinary regulation."

THE Farewell sermon of Dr. Radcliffe, i this issue, will repay careful reading, an it will grow on one after reading it. Th twenty-seven year pastorate at the Nationa Capital is a testimony that loyalty to and faith ful asseveration of the Old Faith is not obso lete, and that it will compel attention an command assent. Its influence was not loca only, but country-wide, the work of usher showing a generous contingent of stranger generally present. He did not take his sta tion at the front door to compel the people t shake hands with him as they went out, bu descending in front of his pulpit people woul flock down to greet him, so that often at th close of a Sunday morning service there wa a genuine ovation. Well may such minister be multiplied.

IT is related that a Methodist minister wa making a pastoral call on one of his fami lies, where was a little Episcopal girl playin with a daughter of the family. Congratulat ing the Methodist little girl that she was Christian, he turned and said to the other "And you, my dear, I trust are a child o God"; she replied with dignity, "No, I than you; I am an Episcopalian."

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